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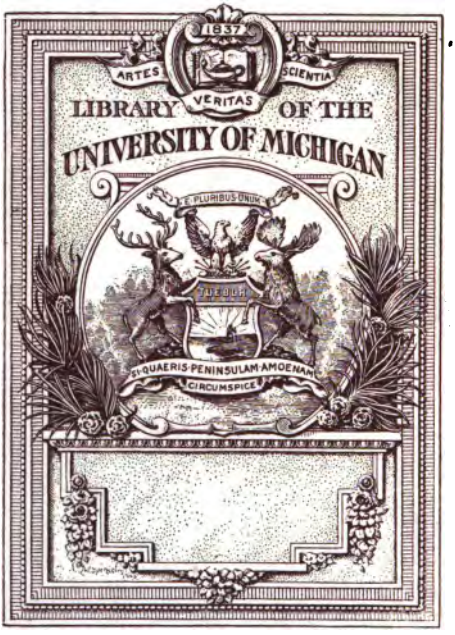
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CHARGES

AGAINST

WARREN HASTINGS,

CONTINUED.

XX.

MAHRATTA WAR AND PEACE

XX. MAHRATTA WAR, AND PEACE.

I.

THAT by an act passed in 1773 it was expressly ordered and provided, "that it should not be lawful for any president and council at Madras, Bombay, or Bencoolen, for the time being, to make any orders for commencing hostilities, or declaring or making war, against any Indian princes or powers, or for negotiating or concluding any treaty of peace, or other treaty, with any such Indian princes or powers, without the consent and approbation of the governor-general and council first had and obtained, except in such cases of *imminent necessity* as would render it dangerous to postpone such hostilities or treaties, until the orders from the governor-general and council might arrive."—That nevertheless the president and council of Bombay did, in December, 1774, without the consent and approbation of the governor-general and council of Fort William, and in the midst of profound peace, commence an unjust and unprovoked war against the Mahratta government; did conclude a treaty with a certain person, a fugitive from that government, and proscribed by it, named Ragonaut Row, or Ragoba; and did, under various base and treacherous pretences, invade and conquer the island of Salsette, belonging to the Mahratta government.

II.

That Warren Hastings, on the first advices received in Bengal of the above transactions, did condemn the same in the strongest terms; declaring, that "the measures adopted by the presidency of Bombay had a tendency to a very extensive and indefinite scene of troubles; and that their conduct was unseasonable, impolitic, unjust, and unauthorized."——And the governor-general and council, in order to put a stop to the said unjust hostilities, did appoint an ambassador to the peshwa or chief of the Mahratta state, resident at Poona; and the said ambassador did, after a long negotiation, conclude a definitive treaty of peace with the said peshwa on terms highly honourable and beneficial to the East-India Company, who by the said treaty obtained from the Mah-

rattas a cession of considerable tracts of country, the Mahratta share of the city of Broach, twelve lacks of rupees for the expenses of the said unjust war, and particularly the island of Salsette, of which the presidency of Bombay had possessed themselves by surprise and treachery; that in return for these extraordinary concessions, the articles principally insisted on by the Mahrattas, with a view to their own future tranquillity and internal quiet, were that *no assistance should be given to any subject or servant of the peshwa, that should cause disturbances or rebellion in the Mahratta dominions*, and particularly that the English *should not assist Ragonaut Row*, to whom the Mahrattas agreed to allow five lacks of rupees a year, or a jaghire to that amount, and that he should reside at Benares; that nevertheless the presidency of Bombay did receive and keep Ragonaut Row at Bombay, did furnish him with a considerable establishment, and continue to carry on secret intrigues and negotiations with him, thereby giving just ground of jealousy and distrust to the Mahratta state: that the late Colonel John Upton, by whom the treaty of Poorunder was negotiated and concluded, did declare to the governor-general and council, "that while Ragonaut Row resides at Bombay in expectation of being supported, the ministers can place no confidence in the council there; which must now be productive of the greatest inconveniencies, and perhaps in the end of fatal consequences." That the said Warren Hastings, concurring with his council, which then consisted of Sir John Clavering, Richard Barwell, and Philip Francis, Esquires, did, on the 18th of August, 1777, declare to the presidency of Bombay, that "he could see no reason to doubt, that the presence of Ragoba at Bombay would continue to be an *insuperable bar* to the completion of the treaty concluded with the Mahratta government; nor could any sincere cordiality and good understanding be established with them, as long as he should appear to derive encouragement and support from the English." That Sir John Clavering died soon after, and that the late Edward Wheler, Esquire, succeeded to a seat in the supreme council. That on the 29th of January, 1778, the governor-general and council received a letter from the presidency of Bombay, dated 12th December, 1777, in which they declared, "that

they had agreed to give encouragement to a *party* formed in Ragoba's favour, and flattered themselves they should meet with the hearty concurrence of the governor-general and council in the measures they might be obliged to pursue in consequence." That the *party* so described was said to consist of four principal persons in the Mahratta state, on whose part *some overtures* had been made to Mr. William Lewis, the resident of Bombay, at Poona, *for the assistance of the Company to bring Ragoba to Poona.* That the said Warren Hastings, immediately on the receipt of the preceding advices, did propose and carry it in council, by means of his casting voice, and against the remonstrances, arguments, and solemn protest of two members of the supreme council, that the *sanction* of that government should be given to the plan, which the president and council of Bombay had agreed to form with the Mahratta government; and also, that a supply of money (to the amount of ten lacks of rupees) should be immediately granted to the president and council of Bombay *for the support of their engagements above mentioned;* and also that a military force should be sent to the presidency of Bombay. That in defence of these resolutions the said Warren Hastings did falsely pretend and affirm, "that the resolution of the presidency of Bombay was formed on such a case of *imminent necessity*, as would have rendered it dangerous to postpone the execution of it until the orders from the governor-general and council might arrive; and that the said presidency of Bombay *were warranted by the treaty of Poorunder* to join in a plan for conducting Ragonaut Row to Poona on the application of the ruling part of the Mahratta state;" whereas the main object of the said treaty on the part of the Mahrattas, and to obtain which they made many important concessions to the India Company, was, that the English should withdraw their forces and give no assistance to Ragoba, and that he should be excluded for ever from any share in their government, being a person *universally held in abhorrence* in the Mahratta empire; and if it had been true (instead of being, as it was, notoriously false) that the *ruling part* of the administration of the Mahratta state solicited the return of Ragonaut Row to Poona, his return in that case might have been effected by acts of their own, without the interposition of the English power,

and without our interference in their affairs. That it was the special duty of the said Warren Hastings, derived from a special trust reposed in him, and power committed to him by parliament, to have restrained, as by law he had authority to do, the subordinate presidency of Bombay from entering into hostilities with the Mahrattas, or from making engagements, the manifest tendency of which was to enter into those hostilities, and to have put a stop to them, if any such had been begun. That he was bound by the duty of his office to preserve the faith of the British government, pledged in the treaty of Poorunder, inviolate and sacred, as well as by the special orders and instructions of the East-India Company *to fix his attention to the preservation of peace throughout India;* all which important duties the said Warren Hastings did wilfully violate, in giving the *sanction* of the governor-general and council to the dangerous, faithless, and ill-concerted projects of the president and council of Bombay hereinbefore mentioned, from which the subsequent Mahratta war, with all the expense, distress, and disgraces, which have attended it, took their commencement; and that the said Warren Hastings therefore is specially and principally answerable for the said war, and for all the consequences thereof. That in a letter dated the 20th of January, 1778, the president and council of Bombay informed the governor-general and council, that in consequence of later intelligence received from Poona, they had *immediately resolved, that nothing further could be done, unless Saccaram Baboo the principal in the late treaty* [of Poorunder] *joined in making a formal application to them.* That no such application was ever made by that person. That the said Warren Hastings finding, that all this pretended ground for engaging in an invasion of the Mahratta government had totally failed, did then pretend to give credit to, and to be greatly alarmed by, the suggestions of the president and council of Bombay, that the Mahrattas were negotiating with the French, and had agreed to give them the port of Choul, on the Malabar coast, and did affirm, that the French *had obtained possession of that port;* that all these suggestions and assertions were false; and if they had been true, would have furnished no just occasion for attacking either the Mahrattas or the French, with both of whom the British nation was then at peace:—that

the said Warren Hastings did then propose and carry the following resolution in council, against the protest of two members thereof, that, "for the purpose of granting you [the presidency of Bombay] the most effectual support in our power, we have resolved to assemble a strong military force near Calpee, the commanding officer of which is to be ordered to march by the most practicable route, to Bombay, or to such other places as future occurrences, and your directions to him, may render it expedient." And with respect to the *steps* said to be taking *by the French to obtain a settlement on the Malabar coast*, the said Warren Hastings did declare to the presidency of Bombay, "that it was the opinion of the governor-general and council, that no time ought to be lost in forming and carrying into execution such measures as might most effectually tend to frustrate such dangerous designs:" —— that the said Warren Hastings therefore, instead of fixing his attention to the preservation of peace throughout India, as it was his duty to have done, did continue to abet, encourage, and support the dangerous projects of the presidency of Bombay, and did thereby manifest a determined intention to disturb the peace of India, by the unfortunate success of which intention, and by the continued efforts of the said Hastings, the greatest part of India has been for several years involved in a bloody and calamitous war. That both the court of directors and court of proprietors did specially instruct the said Warren Hastings, in all his measures, "to make the safety and prosperity of Bengal his principal object," and did heavily censure the said Warren Hastings for having employed their troops at a great distance from Bengal in a war against the Rohillas, which the House of Commons have pronounced to be *iniquitous*, and did on that occasion expressly declare, "that they disapproved of all such distant expeditions as might eventually carry their forces to any situation too remote to admit of their speedy and safe return to the protection of their own provinces, in case of emergency." That the said Warren Hastings nevertheless ordered a detachment from the Bengal army to cross the Jumna, and to proceed across the Peninsula by a circuitous route though the Diamond country of Bundle Cund, and through the dominions of the Rajah of Berar, situated in the centre of

28th May 1782.
25th Dec. 1775.

Hindostan, and did thereby strip the provinces subject to the government of Fort William of a considerable part of their established defence, and did thereby disobey the general instructions and positive orders of the court of directors, (given upon occasion of a crime of the same nature committed by the said Hastings,) and was guilty of a high crime and misdemeanour.

That the said Warren Hastings, having taken the measures hereinbefore described for supporting those of the presidency of Bombay, did, on the 23rd of March, 1778, "invest the said presidency with authority to form a new alliance with Ragoba, and to engage with him in *any* scheme, which they should deem expedient and safe for retrieving his affairs." That the said Hastings was then in possession of a letter from the court of directors, dated the 4th of July, 1777, containing a positive order to the presidency of Bombay, in the following words: "Though that treaty (meaning the treaty of Poorunder) is not, upon the whole, so agreeable to us as we could wish, still we are resolved strictly to adhere to it on our parts. You must therefore be particularly vigilant, while Ragoba is with you, to prevent him from forming any plan against what is called the ministerial party at Poona; and we hereby positively order you not to engage with him in any scheme whatever in retrieving his affairs, without the consent of the governor-general and council, or the court of directors." That the said Ragoba neither did or could form any plan for his restoration but what was and must be against the ministerial party at Poona, who held and exercised the regency of that state in the infancy of the peshwa; and that, supposing him to have formed any other *scheme*, in conjunction with Bombay, *for retrieving his affairs*, the said Hastings, in giving a previous *general* authority to the presidency of Bombay to engage with Ragoba in *any* scheme for that purpose, without knowing what such scheme might be, and thereby relinquishing and transferring to the discretion of a subordinate government that superintendence and control over all measures tending to create or provoke a war, which the law had exclusively vested in the governor-general and council, was guilty of a high crime and misdemeanour. That the said Warren Hastings, having first declared, that the measures taken by him were for the support of the engagements made by the presidency

of Bombay in favour of Ragoba, did afterwards, when it appeared that those negotiations were *entirely laid aside*, declare, that his apprehension of the consequence of a pretended *intrigue* between the Mahrattas and the French *was the sole motive of all the late measures taken for the support of the presidency of Bombay;* but that neither of the preceding declarations contained the true motives and objects of the said Hastings, whose real purpose, as it appeared soon after, was to make use of the superiority of the British power in India to carry on offensive wars, and to pursue schemes of conquest, impolitic and unjust in their design, ill-concerted in the execution, and which, as this House has resolved, *have brought great calamities on India, and enormous expenses on the East-India Company.* That the said Warren Hastings, on the 22nd of June, 1778, made the following declaration in council: "much less can I agree, that, with such superior advantages as we possess over every power which can oppose us, we should act *merely on the defensive.* On the contrary, if it be really true, that the British arms and influence have suffered so severe a check in the Western world, it is more incumbent on those, who are charged with the interests of Great Britain in the East, *to exert themselves for the retrieval of the national loss.* We have the means in our power, and if they are not frustrated by our own dissensions, I trust, that the event of this expedition will yield every advantage *for the attainment of which it was undertaken.*" That in pursuance of the principles avowed in the preceding declaration, the said Warren Hastings, on the 9th of July, 1778, did propose and carry it in council, that an embassy should be sent from Bengal to Moodajee Boosla, the Rajah of Berar, falsely asserting that the said Rajah was, by interest and inclination, likely to join in an alliance with the British government; and suggesting, that two advantages might be offered to him, as the inducements to it: first, the support of his pretensions to the sovereign power [viz. of the Mahratta empire]; second, the recovery of the captures made on his dominions by Nizam Ally." That the said Hastings, having already given full authority to the presidency of Bombay to engage the British faith to Ragonaut Row, to support him in *his* pretensions to the government, or to the regency of the Mahratta empire, was guilty of a high crime and misdemeanour in proposing to engage the same British faith to

support the pretensions of another competitor for the same object; and that in offering to assist the Rajah of Berar to recover the captures made on his dominions by the Nizam, the said Hastings did endeavour, as far as depended on him, to engage the British nation in a most unjust and utterly unprovoked war against the said Nizam, between whom and the East-India Company a treaty of peace and friendship did then subsist, unviolated on his part; notwithstanding the said Hastings well knew, that it made part of the East-India Company's fundamental policy to support that prince against the Mahrattas, and to *consider him as one of the few remaining chiefs, who were yet capable of coping with the Mahrattas;* and that it was the Company's *true interest to preserve a good understanding with him.* That by holding out such offers to the Rajah of Berar, the said Hastings professed to hope, that the Rajah *would ardently catch at the objects presented to his ambition;* and although the said Hastings did about this time lay it down as a maxim, that *there is always a greater advantage in receiving solicitations than in making advances,* he nevertheless declared to the said Rajah, that *in the whole of his conduct he had departed from the common line of policy, and had made advances where others in his situation would have waited for solicitation;* that the said unjust and dangerous projects did not take effect, because the Rajah of Berar refused to join or be concerned therein; yet so earnest was the said Hastings for the execution of those projects, that in a subsequent letter he daringly and treacherously assured the Rajah, "that if he had accepted of the terms offered him by Colonel Goddard, and concluded a treaty with the government of Bengal upon them, he should have held the obligation of it superior to that of any engagement formed by the government of Bombay, and should have thought it his duty to maintain it, &c. against every consideration *even of the most valuable interests and safety of the English possessions intrusted to his charge.*" That all the offers of the said Hastings were rejected with slight and contempt by the Rajah of Berar; but the same being discovered, and generally known throughout India, did fill the chief of the princes and states of India with a general suspicion and distrust of the ambitious designs and treacherous principles of the British government, and with an universal hatred of the British

nation; that the said princes and states were thereby so thoroughly convinced of the necessity of uniting amongst themselves to oppose a power, which kept no faith with any of them, and equally threatened them all, that renouncing all former enmities against each other, they united in a common confederacy against the English; viz. the peshwa, as representative of the Mahratta state, and Moodajee Boosla, the Rajah of Berar, that is, the principal Hindoo powers of India, on one side; and Hyder Ally, and the Nizam of the Deccan, that is, the principal Mahommedan powers of India, on the other; and that in consequence of this confederacy Hyder Ally invaded, over-ran, and ruined the Carnatic; and that Moodajee Boosla, instead *of ardently catching at the objects presented to his ambition* by the said Hastings, sent an army to the frontiers of Bengal; which army the said Warren Hastings was at length forced to buy off with twenty-six lacks of rupees, or £300,000 sterling, after a series of negotiations with the Mahratta chiefs, who commanded that army, founded and conducted on principles so dishonourable to the British name and character, that the secret committee of the House of Commons, by whom the rest of the proceedings in that business were reported to the House, *have upon due consideration thought it proper to leave out the letter of instructions to Mr. Anderson*, viz. those given by the said Warren Hastings to the representative of the British government; and concerning which the said committee have reported in the following terms:—"The schemes of policy, by which the governor-general seems to have dictated the instructions he gave to Mr. Anderson, [the gentleman deputed,] will also appear in this document, as well respecting the particular succession to the rauje, as also the mode of accommodating the demand of *Chout*, the establishment of which was apparently the great aim of Moodajee's political manœuvres, while the governor-general's wish to defeat it was avowedly more intent on the removal of a nominal disgrace, than on the anxiety or resolution to be free from an expensive, if an unavoidable, encumbrance."

That while the said Warren Hastings was endeavouring to persuade the Rajah of Berar to engage with him in a scheme to place the said Rajah at the head of the Mahratta empire, the presidency of Bombay, by virtue of the powers

specially vested in them for that purpose by the said Hastings, did really engage with Ragonaut Row, the other competitor for the same object, and sent a great part of their military force established for the defence of Bombay, on an expedition with Ragonaut Row, to invade the dominions of the peshwa, and to take Poona, the capital thereof; that this army being surrounded and overpowered by the Mahrattas was obliged to capitulate; and then, through the moderation of the Mahrattas, was permitted to return quietly, but *very disgracefully*, to Bombay. That supposing the said Warren Hastings could have been justified in abandoning the project of reinstating Ragonaut Row, which he at first authorized, and promised to support, and in preferring a scheme to place the Rajah of Berar at the head of the Mahratta empire, he was bound by his duty, as well as in justice to the presidency of Bombay, to give that presidency timely notice of such his intention, and to have restrained them positively from resuming their own project; that on the contrary the said Warren Hastings did, on the 17th of August, 1778, again *authorize* the said presidency "to assist Ragoba with a military force to conduct him to Poona, and to establish him in the regency there;" and, so far from communicating his change of plan to Bombay, did keep it concealed from that presidency, insomuch that, even so late as the 19th of February, 1779, William Hornby, then governor of Bombay, declared in council his total ignorance of the schemes of the said Hastings, in the following terms: "The schemes of the governor-general and council, with regard to the Rajah of Berar, *being yet unknown to us*, it is impossible for us to found any measures on them; yet I cannot help now observing, that if, as has been conjectured, the gentlemen of that presidency have entertained thoughts of restoring, in his person, the ancient Rajah government, the attempt seems likely to be attended with no small difficulty:" that whereas the said Warren Hastings did repeatedly affirm, that it was his intention to support the plan formed by the presidency of Bombay in favour of Ragoba, and did repeatedly authorize and encourage them to pursue it, he did nevertheless, at the same time, in his letters and declarations to the peshwa, to the nizam, and to the Rajah of Berar, falsely and perfidiously affirm, *that it never was nor is designed by the*

English chiefs to give support to Ragonaut Row; that he, Hastings, *had no idea of supporting Ragonaut Row; and that the detachment he had sent to Bombay was solely to awe the French, without the least design to assist Ragonaut Row;* that supposing it to have been the sole *professed* intention of the said Hastings, in sending an army across India, to protect Bombay against a French invasion, even that pretence was false, and used only to cover the real design of the said Hastings, viz. to engage in projects of war and conquest with the Rajah of Berar. That on the 11th of October, 1778, he informed the said Rajah, "that the detachment would soon arrive in his territories, and depend on him, Moodajee Boosla, for its subsequent operations:" that on the 7th of December, 1778, the said Hastings revoked the powers he had before given[1] to the presidency of Bombay over the detachment, declaring, that the event of Colonel Goddard's negotiation with the Rajah of Berar *was likely to cause a very speedy and essential change in the design and operations of the detachment;* and that on the 4th of March, 1779, the said Hastings, immediately after receiving advice of the defeat of the Bombay army near Poona, and when Bombay, if at any time, particularly required to be protected against a French invasion, did declare in council, that he *wished for the return of the detachment to Berar, and dreaded to hear of its proceeding to the Malabar coast;* and therefore, if the said Hastings did not think, that Bombay was in danger of being attacked by the French, he was guilty of repeated falsehoods in affirming the contrary for the purpose of covering a criminal design; or, if he thought that Bombay was immediately threatened with that danger, he then was guilty of treachery in ordering an army, necessary on that supposition to the immediate defence of Bombay, to halt in Berar, to depend on the Rajah of Berar for its subsequent operations, or on the *event of a negotiation* with that prince, which, as the said Hastings declared, *was likely to cause a very speedy and essential change in the design and operations of the detachment;* and finally in declaring, that *he dreaded to hear of the said detachment's proceeding to the Malabar coast,* whither he ought to have ordered it without delay, if, as he has solemnly affirmed, it was true, that *he had been told by the highest authority, that a powerful armament*

[1] *On the 15th of November.*

had been prepared in France, the first object of which was an attack upon Bombay; and that he knew with moral certainty, that all the powers of the adjacent continent were ready to join the invasion.

That through the whole of these transactions the said Warren Hastings has been guilty of continued falsehood, fraud, contradiction, and duplicity, highly dishonourable to the character of the British nation; that, in consequence of the unjust and ill-concerted schemes of the said Hastings, the British arms, heretofore respected in India, have suffered repeated disgraces, and great calamities have been thereby brought upon India, and that the said Warren Hastings, as well in exciting and promoting the late unprovoked and unjustifiable war against the Mahrattas, as in the conduct thereof, has been guilty of sundry high crimes and misdemeanours.

That by the definitive treaty of peace concluded with the Mahrattas at Poorunder, on the 1st of March, 1776, the Mahrattas gave up all right and title to the island of Salsette, unjustly taken from them by the presidency of Bombay; did also give up to the English Company for ever all right and title to their entire shares of the city and purgunnah of Broach; did also give for ever to the English Company a country of three lacks of rupees revenue, near to Broach; and did also agree to pay to the Company twelve lacks of rupees, in part of the expenses of the English army; and that the terms of the said treaty[1] *were honourable and advantageous to the India Company.*

[1] Resolution of the House of Commons, 28th May, 1782.

That Warren Hastings having broken the said treaty, and forced the Mahrattas into another war, by a repeated invasion of their country, and having conducted that war in the manner hereinbefore described, did, on the 17th of May, 1782, by the agency of Mr. David Anderson, conclude another treaty of perpetual friendship and alliance with the Mahrattas, by which the said Hastings agreed to deliver up to them all the countries, places, cities, and forts, particularly the island of Bassein, (taken from the peshwa, during the war,) and to relinquish all claim to the country of three lacks of rupees, ceded to the Company by the treaty of Poorunder: that the said Warren Hastings did also at the same time, by

a private and separate agreement, deliver up to Madajee Scindia the whole of the city of Broach: that is, not only the share in the said city which the India Company acquired by the treaty of Poorunder, but the other share thereof, which the India Company possessed for several years before that treaty; and that among the reasons assigned by Mr. David Anderson for totally stripping the presidency of Bombay of all their possessions on the Malabar coast, he has declared, that "from the general tenor of the *rest* of the treaty, the settlement of Bombay would be in future put on such a footing, that it might well become a question, whether the possession of an inconsiderable territory, without forts, would not be attended with more loss than advantage, as it must necessarily occasion considerable expense, must require troops for its defence, and might probably in the end lead, as Scindia apprehended, to a renewal of war."

That the said Warren Hastings, having in this manner put an end to a war commenced by him without provocation, and continued by him without necessity, and having for that purpose made so many sacrifices to the Mahrattas in points of essential interest to the India Company, did consent and agree to other articles utterly dishonourable to the British name and character, having sacrificed or abandoned every one of the native princes, who by *his* solicitations and promises had been engaged to take part with us in the war; and that he did so without necessity, since it appears, that Scindia, the Mahratta chief, who concluded the treaty, *in every part of his conduct manifested a hearty desire of establishing a peace* with us; and that this was the disposition of all the parties in the Mahratta confederacy, who were only kept together by a general dread of their common enemy, the English, and who only waited for a cessation of hostilities with us to return to their habitual and permanent enmity against each other. That the governor-general and council, in their letter of 31st August, 1781, made the following declaration to the court of directors: "The Mahrattas have demanded the sacrifice of the person of Ragonaut Row, the surrender of the fort and territories of Ahmedabad, and of the fortress of Gualior, *which are not ours to give, and which we could not wrest from the proprietors without the greatest violation of public faith.* No state of affairs, in our

opinions, could warrant our acquiescence to such requisition; and we are morally certain, that, had we yielded to them, such a consciousness of the state of our affairs would have been implied, as would have produced an effect the reverse from that, for which it was intended, by raising the presumption of the enemy to exact yet more *ignominious* terms, or perhaps their refusal to accept of any; nor, in our opinion, would they have failed to excite in others the same belief, and the consequent decision of all parties against us, as the natural consequences of our decline." That the said Hastings himself, in his instructions to Mr. David Anderson, after authorizing him to restore *all*, that we had conquered during the war, expressly *excepted* Ahmedabad, and the territory conquered for Futty Sing Gwicowar." That nevertheless the said Hastings, in the peace concluded by him, has yielded to every one of the conditions reprobated in the preceding declarations as *ignominious*, and incompatible with public faith.

That the said Warren Hastings did abandon the Rana of Gohud in the manner already charged; and that the said Rana has not only lost the fort of Gualior, but all his own country, and is himself a prisoner.—That the said Hastings did not interpose to obtain any terms in favour of the Nabob of Bopaul, who was[1] *with great reason desirous of concealing from the Mahrattas the attachment he had borne to the English government;* the said Nabob having a just dread of the danger of being exposed to the resentment of the Mahrattas, and no dependence on the faith and protection of the English. That by the 9th article of the treaty with Futty Sing it was stipulated, that, when a negotiation for peace shall take place, his interest should be primarily considered; and that Mr. David Anderson, the minister and representative of the governor-general and council, did declare to Scindia, that it was indispensably incumbent on us to support Futty Sing's rights.

[1] Anderson's letter of 26th January, 1782.

That nevertheless every acquisition made for or by the said Futty Sing during the war, particularly *the fort and territories of Ahmedabad*, were given up by the said Hastings: that Futty Sing was replaced under the subjection of the peshwa, (whose resentment he had provoked by taking part with us in the war,) and under an obligation to pay a

tribute, not specified, to the peshwa, and to perform such services, and to be subject to such obedience, *as had long been established and customary;* and that, no limit being fixed to such tribute or services, the said Futty Sing has been left wholly at the mercy of the Mahrattas.

That with respect to Ragoba the said Hastings, in his instructions to Mr. Anderson, dated 4th of November, 1781, contented himself with saying, "We cannot *tc tally* abandon the interests of Ragonaut Row. Endeavour to obtain for him an adequate provision."—That Mr. Anderson declared to Madajee Scindia,[1] "that as we had given Ragoba protection as an independent prince, and not brought him into our settlement as a prisoner, we could not *in honour* pretend to impose the *smallest* restraint on his will, and he must be at liberty to go wherever he pleased; that it must rest with Scindia himself to prevail on him to reside in his country; all that we could do, was to *agree,* after a reasonable time, *to withdraw our protection from him, and not to insist on the payment of the stipend to him,* as Scindia had proposed, unless on the condition of his residing in some part of Scindia's territories."

[1] Anderson's letter of 24th February, 1782.

That, notwithstanding all the preceding declarations, and in violation of the public faith repeatedly pledged to Ragoba, he was totally abandoned by the said Hastings in the treaty, no provision whatever being made even for his subsistence, but on a condition, to which he could not submit without the certain loss of his liberty, and probable hazard of his life, namely, *that he should voluntarily, and of his own accord, repair to Scindia and quietly reside with him.* That such treacherous desertion of the said Ragoba is not capable of being justified by any plea of necessity; but that in fact no such necessity existed; since it appears, that the Nizam, who of all the contracting parties in the confederacy was personally most hostile to Ragoba, did himself *propose, that Ragoba might have an option given him* of residing within the Company's territories.—That the plan of negotiating a peace with the Mahrattas, by application to Scindia, and through his mediation, was earnestly recommended to the said Hastings by the presidency of Bombay so early as in February, 1779, who stated clearly to him the reasons why such application ought to be made to Scindia in preference to any

other of the Mahratta chiefs, and why it would probably be successful; the truth and justice of which reasons were fully evinced in the issue, when the said Hastings, after incurring, by two years' delay, all the losses and distresses of a calamitous war, did actually pursue that very plan with much less effect or advantage than might have been obtained at the time the advice was given. That he neglected the advice of the presidency of Bombay, and retarded the peace, as well as made its conditions worse, from an obstinate attachment to his project of an alliance offensive and defensive with the Rajah of Berar, the object of which was rather a new war, than a termination of the war then existing against the peshwa.

That the said Hastings did further embarrass and retard the conclusion of a peace by employing different ministers at the courts of the several confederate powers, whom he severally empowered to treat and negotiate a peace.—That these ministers not acting in concert, not knowing the extent of each other's commissions, and having no instructions to communicate their respective proceedings to each other, did, in effect, counteract their several negotiations.—That this want of concert and of simplicity, and the mystery and intricacy in the mode of conducting the negotiation on our part, was complained of by our ministers as embarrassing and disconcerting to us, while it was advantageous to the adverse party, who were thereby furnished with opportunity and pretence for delay, when it suited their purpose, and enabled to play off one set of negotiators against another; that it also created jealousy and distrust in the various contending parties, with whom we were treating at the same time, and to whom we were obliged to make contradictory professions, while it betrayed and exposed to them all our own eagerness and impatience for peace; raising thereby the general claims and pretensions of the enemy. That while Dalhousie Watherston, Esquire, was treated at Poonah, and David Anderson, Esquire, in Scindia's camp, with separate powers applied to the same object, the minister at Poonah informed the said Watherston, that he had received proposals for peace from the Nabob of Arcot with the approbation of Sir Eyre Coote; that he returned other proposals to the said Nabob of Arcot, who had assured him, (the minister,) that those proposals

would be acceded to, and that Mr. Macpherson would set out for Bengal, after which orders should be immediately despatched from the honourable the governor-general and council to the effect he wished. That the said Nabob " had promised to obtain and forward to him the expected *orders from Bengal in fifteen days, and that* he was therefore every instant in expectation of their arrival; and observed, that, when General Goddard proposed to send a confidential person to Poonah, he conceived, that those orders must have actually reached him: " that therefore the treaty, formally concluded by David Anderson, was in effect and substance the same with that offered, and in reality concluded, by the Nabob of Arcot, with the exception only of Salsette, which the Nabob of Arcot had agreed to restore to the Mahrattas. That the intention of the said Warren Hastings in pressing for a peace with the Mahrattas on terms so dishonourable, and by measures so rash and ill-concerted, was not to restore and establish a general peace throughout India, but to engage the India Company in a new war against Hyder Ally, and to make the Mahrattas parties therein. That the eagerness and passion, with which the said Hastings pursued this object, laid him open to the Mahrattas, who depended thereon for obtaining whatever they should demand from us.—That in order to carry the point of an offensive alliance against Hyder Ally, the said Hastings exposed the negotiation for peace with the Mahrattas to many difficulties and delays. That the Mahrattas were bound by a clear and recent engagement, which Hyder had never violated in any article, to make no peace with us which should not include him; that they pleaded the sacred nature of this obligation in answer to all our requisitions on this head, while the said Hastings, still importunate for his favourite point, suggested to them various means of reconciling a substantial breach of their engagement with a formal observance of it, and taught them how they might at once be parties in a peace with Hyder Ally, and in an offensive alliance for immediate hostility against him. That these lessons of public duplicity and artifice, and these devices of ostensible faith and real treachery, could have no effect but to degrade the national character, and to inspire the Mahrattas themselves, with whom we were in treaty, with the distrust in our sincerity and good

faith.—That the object of this fraudulent policy (*viz.* the utter destruction of Hyder Ally, and a partition of his dominions) was neither wise in itself, or authorized by the orders and instructions of the Company to their servants; that it was incompatible with the treaty of peace, in which Hyder Ally was included, and contrary to the repeated and best understood injunctions of the Company; being, in the first place, a bargain for a new war, and, in the next, aiming at an extension of our territory by conquest. That the best and soundest political opinions on the relations of these states, have always represented our great security against the power of the Mahrattas to depend on its being balanced by that of Hyder Ally; and the Mysore country is so placed as a barrier between the Carnatic and the Mahrattas, as to make it our interest rather to strengthen and repair that barrier, than to level and destroy it. That the said treaty of partition does express itself to be *eventual* with regard to the making and keeping of peace; but through the whole course of the said Hastings's proceeding he did endeavour to prevent any peace with the Sultan or Nabob of Mysore, Tippû Saheb, and did for a long time endeavour to frustrate all the methods, which could have rendered the said treaty of conquest and partition wholly unnecessary.

That the Mahrattas having taken no effectual step to oblige Hyder Ally to make good the conditions, for which they had engaged in his behalf, and the war continuing to be carried on in the Carnatic by Tippoo Sultan, son and successor of Hyder Ally, the presidency of Fort St. George undertook, upon their own authority, to open a negotiation with the said Tippoo; which measure, though indispensably necessary, the said Hastings utterly disapproved and discountenanced, expressly denying that there was any ground or motive for entering into any direct or separate treaty with Tippoo; and not consenting to or authorizing any negotiation for such treaty, until after a cessation of hostilities had been brought about with him by the presidency of Fort St. George, in August, 1773, and the ministers of Tippoo had been received and treated with by that presidency, and commissioners, in return, actually sent by the said presidency to the court of Poonah; which late and reluctant consent and authority were extorted from him the said

Hastings in consequence of the acknowledgment of his agent at the court of Madajee Scindia (upon whom the said Warren Hastings had depended for enforcing the clauses of the Mahratta treaty) of the precariousness of such dependence, and of the necessity of that direct and separate treaty with Tippoo, so long and so lately reprobated by the said Warren Hastings, notwithstanding the information and entreaties of the presidency of Fort St. George, as well as the known distresses and critical situation of the Company's affairs.—That, though the said Warren Hastings did at length give instructions for negotiating and making peace with Tippoo, expressly adding, that those instructions extended to *all* the points, which occurred to *him or them* as capable of being agitated or gained upon the occasion;—though the said instructions were sent after the said commissioners by the presidency of Fort St. George, with directions to obey them;—though not only the said instructions were obeyed, but advantages gained, which did not occur to the said Warren Hastings;—though the said peace formed a contrast with the Mahratta peace, in neither ceding any territory possessed by the Company before the war, or delivering up any dependent or ally to the vengeance of his adversaries, but providing for the restoration of all the countries that had been taken from the Company and their allies;—though the supreme council of Calcutta, forming the legal government of Bengal in the absence of the said Warren Hastings, ratified the said treaty, yet the said Warren Hastings, then absent from the seat of government, and out of the province of Bengal, and forming no legal or integral part of the government during such absence, did, after such ratification, usurp the power of acting as a part of such government (as if actually sitting in council with the other members of the same) in the consideration and unqualified censure of the terms of the said peace. That the Nabob of Arcot, with whom the said Hastings did keep up an unwarrantable clandestine correspondence, without any communication with the presidency of Madras, wrote a letter of complaint, dated the 27th of March, 1784, against the presidency of that place, without any commmunication thereof to the said presidency, the said complaint being addressed to the said Warren Hastings, the substance of which complaint was, that he (the Nabob)

had not been made a party to the late treaty: and although his interest had been sufficiently provided for in the said treaty, the said Warren Hastings did sign a declaration on the 23rd of May, at Lucknow, forming the basis of a new article, and making a new party to the treaty, after it had been by all parties (the supreme council of Calcutta included) completed and ratified, and did transmit the said new stipulation to the presidency at Calcutta solely for the purposes, and at the instigation, of the Nabob of Arcot; and the said declaration was made without any previous communication with the presidency aforesaid, and in consequence thereof orders were sent by the council at Calcutta to the presidency of Fort St. George, *under the severest threats in case of disobedience;* which orders, whatever were their purport, would, as an undue assumption of and participation in the government, from which he was absent, become a high misdemeanour; but, being to the purport of opening the said treaty after its solemn ratification, and proposing a new clause, and a new party to the same, was also an aggravation of such misdemeanour, as it tended to convey to the Indian powers an idea of the unsteadiness of the councils and determinations of the British government, and to take away all reliance on its engagements, and as, above all, it exposed the affairs of the nation and the Company to the hazard of seeing renewed all the calamities of war, from whence by the conclusion of the treaty they had emerged, and upon a pretence so weak as that of proposing the Nabob of Arcot to be a party to the same—though he had not been made a party by the said Warren Hastings in the Mahratta treaty, which professed to be for the relief of the Carnatic;—though he was not a party to the former treaty with Hyder, also relative to the Carnatic;—though it was not certain, if the treaty were once opened, and that even Tippoo should then consent to that Nabob's being a party, whether he (the said Nabob) would agree to the clauses of the same, and consequently whether the said treaty, once opened, could afterwards be concluded —an uncertainty, of which he the said Hastings should have learned to be aware, having already once been disappointed by the said Nabob's refusing to accede to a treaty, which he the said Warren Hastings made for him with the Dutch, about a year before.

That the said Warren Hastings having broken a solemn and honourable treaty of peace by an unjust and unprovoked war; having neglected to conclude that war when he might have done it without loss of honour to the nation; having plotted and contrived, as far as depended on him, to engage the India Company in another war, as soon as the former should be concluded; and having at last put an end to a most unjust war against the Mahrattas by a most ignominious peace with them, in which he sacrificed objects essential to the interests, and submitted to conditions utterly incompatible with the honour, of this nation, and with his own declared sense of the dishonourable nature of those conditions; and having endeavoured to open anew the treaty concluded with Tippoo Sultan, through the means of the presidency of Fort St. George, upon principles of justice and honour, and which established peace in India; and thereby exposing the British possessions there to the renewal of the dangers and calamities of war—has by these several acts been guilty of sundry high crimes and misdemeanours.

XXI. CORRESPONDENCE.

That by an act of the 13th year of his present Majesty, entitled, "An act for establishing certain regulations for the better management of the affairs of the East-India Company, as well in India as in Europe," "The governor-general and council are required and directed to pay due obedience to all such orders as they shall receive from the court of directors of the said united Company, and to correspond from time to time, and constantly and diligently transmit to the said court an exact particular of all advices or intelligence, and of all transactions and matters whatsoever, that shall come to their knowledge, relating to the government, commerce, revenues, or interest of the said united Company."

That, in consequence of the above-recited act, the court of directors, in their general instructions of the 29th March, 1774, to the governor-general and council, did direct, "that the correspondence with the princes or country powers in

India should be carried on through the governor-general only; but that all letters to be sent by him should be first approved in council; and that he should lay before the council, at their next meeting, all letters received by him in the course of such correspondence for their information."

And the governor-general and council were therein further ordered, "That in transacting the business of their department they should enter with the utmost perspicuity and exactness all their proceedings whatsoever; and all dissents, if such should at any time be made by any member of their board, together with all letters sent or received in the course of their correspondence; and that broken sets of such proceedings, to the latest period possible, be transmitted to them (the court of directors); a complete set at the end of every year, and a duplicate by the next conveyance."

That in defiance of the said orders, and in breach of the above-recited act of parliament, the said Warren Hastings has, in sundry instances, concealed from his council the correspondence carried on between him and the princes or country powers in India, and neglected to communicate the advices and intelligence he from time to time received from the British residents at the different courts in India to the other members of the government; and without their knowledge, counsel, or participation, has despatched orders on matters of the utmost consequence to the interests of the Company.

That, moreover, the said Warren Hastings, for the purpose of covering his own improper and dangerous practices from his employers, has withheld from the court of directors, upon sundry occasions, copies of the proceedings had, and the correspondence carried on by him in his official capacity, as governor-general, whereby the court of directors have been kept in ignorance of matters which it highly imported them to know, and the affairs of the Company have been exposed to much inconvenience and injury.

That in all such concealments and acts done or ordered without the consent and authority of the supreme council, the said Warren Hastings has been guilty of high crimes and misdemeanours.

XXII. RIGHTS OF FYZOOLA KHÂN, &c. BEFORE THE TREATY OF LALL-DANG.

I.

THAT the Nabob Fyzoola Khân, who now holds of the vizier the territory of Rampore, Shawabad, and certain other districts dependent thereon, in the country of the Rohillas, is the second son of a prince, renowned in the history of Hindostan under the name of Ali Mohammed Khân, some time sovereign of all that part of Rohilcund, which is particularly distinguished by the appellation of the Kutteehr.

II.

That after the death of Ali Mohammed aforesaid, as Fyzoola Khân, together with his elder brother, was then a prisoner of war at a place called Herat, "the Rohilla chiefs took possession of the ancient estates" of the captive princes; and the Nabob Fyzoola Khân was from necessity compelled to waive his hereditary rights for the inconsiderable districts of Rampore and Shawabad, then estimated to produce from six to eight lacks of annual revenue.

III.

That in 1774, on the invasion of Rohilcund by the united armies of the vizier Sujah ul Dowlah and the Company, the Nabob Fyzoola Khân, "with some of his people, was present at the decisive battle of St. George," where Hafiz Rhanet, the great leader of the Rohillas, and many others of their principal chiefs, were slain; but, escaping from the slaughter, Fyzoola Khân "made his retreat good towards the mountains, with all his treasure." He there collected the scattered remains of his countrymen; and as he was the eldest surviving son of Ali Mohammed Khân, as too the most powerful obstacle to his pretensions was now removed by the death of Hafiz, he seems at length to have been generally acknowledged by his natural subjects the undoubted heir of his father's authority.

IV.

That, "regarding the sacred *sincerity* and friendship of the English, whose *goodness* and celebrity is everywhere known, *who dispossess no one*," the Nabob Fyzoola Khân made early overtures for peace to Colonel Alexander Champion, commander-in-chief of the Company's forces in Bengal: that he did propose to the said Colonel Alexander Champion, in three letters, received on the 14th, 24th, and 27th of May, to put himself under the protection either of the Company or of the vizier, through the mediation, and with the guarantee, of the Company; and that he did offer "whatever was conferred upon him, to pay as much without damage or deficiency, as any other person would agree to do;" stating at the same time his condition and pretensions hereinbefore recited, as facts, "evident as the sun;" and appealing, in a forcible and awful manner, to the generosity and magnanimity of this nation, "by whose means he hoped in God, that he should receive justice;" and as "the person who designed the war, was no more;" as "in that he was himself guiltless;" and as "he had never acted in such a manner as for the vizier to have taken hatred to his heart against him; that he might be reinstated in his ancient possessions, the country of his father."

V.

That on the last of the three dates above mentioned, that is to say, on the 27th of May, the Nabob Fyzoola Khân did also send to the commander-in-chief a vakeel, or ambassador, who was authorized on the part of him (the Nabob Fyzoola Khân, his master) to make a specific offer of three propositions; and that by one of the said propositions "an annual increase of near £400,000 would have accrued to the revenues of our ally, and the immediate acquisition of above £300,000 to the Company, for their influence in effecting an accommodation perfectly consistent with their engagements to the vizier," and strictly consonant to the demands of justice.

VI.

That so great was the confidence of the Nabob Fyzoola Khân in the just, humane, and liberal feelings of Englishmen, as to "lull him into an inactivity" of the most essential

detriment to his interests; since, "in the hopes, which he entertained from the interposition of our government," he declined his invitation of the Mogul to join the arms of his Majesty and the Mahrattas, "refused any connexion with the Seiks," and did even neglect to take the obvious precaution of crossing the Ganges, as he had originally intended, while the river was yet fordable, a movement, that would have enabled him certainly to baffle all pursuit, and probably "to keep the vizier in a state of disquietude for the remainder of his life."

VII.

That the commander-in-chief, Colonel Alexander Champion aforesaid, "thought nothing could be more honourable to this nation than the support of so exalted a character; and whilst it could be done on terms so advantageous, supposed it very unlikely that the vakeel's proposition should be received with indifference;" that he did accordingly refer it to the administration through Warren Hastings, Esquire, then governor of Fort William and president of Bengal; and he did at the same time enclose to the said Warren Hastings a letter from the Nabob Fyzoola Khân to the said Hastings; which letter does not appear, but must be supposed to have been of the same tenor with those before cited to the commander-in-chief; of which also copies were sent to the said Hastings by the commander-in-chief; and he, (the commander-in-chief aforesaid,) after urging to the said Hastings sundry good and cogent arguments of policy and prudence, in favour of the Nabob Fyzoola Khân, did conclude by "wishing for nothing so much as for the adoption of some measure, that might strike all the powers of the East with admiration of our justice, in contrast to the conduct of the vizier."

VIII.

That in answer to such laudable wish of the said commander-in-chief, the president (Warren Hastings) preferring his own prohibited plans of extended dominion to the mild, equitable, and wise policy inculcated in the standing orders of his superiors, and now enforced by the recommendation of the commander-in-chief, did instruct and "desire" him, the

said commander-in-chief, "instead of soliciting the vizier to relinquish his conquest to Fyzoola Khân, to discourage it as much as was in his power;" although the said Hastings did not once express, or even intimate, any doubt whatever of the Nabob Fyzoola Khân's innocence as to the origin of the war, or of his hereditary right to the territories, which he claimed; but to the said pleas of the Nabob Fyzoola Khân, as well as to the arguments both of policy and justice advanced by the commander-in-chief, he the said Hastings did solely oppose certain speculative objects of imagined expediency, summing up his decided rejection of the proposals made by the Nabob Fyzoola Khân, in the following remarkable words:

"With respect to Fyzoola Khân, he *appears not to merit our consideration. The petty sovereign of a country estimated at six or eight lacks ought not for a moment to prove an impediment to any of our measures, or to affect the consistency of our conduct.*"

IX.

That in the aforesaid violent and arbitrary position, the said Warren Hastings did avow it to be a public principle of his government, that no right, however manifest, and no innocence, however unimpeached, could entitle the weak to our protecion against others, or save them from our own active endeavours for their oppression, and even extirpation, should they interfere with our notions of political expediency; and that such a principle is highly derogatory to the justice and honour of the English name, and fundamentally injurious to our interests, inasmuch as it hath an immediate tendency to excite distrust, jealousy, fear, and hatred against us among all the subordinate potentates of Hindostan.

X.

That, in prosecution of the said despotic principle, the president (Warren Hastings aforesaid) did persist to obstruct, as far as in him lay, every advance towards an accommodation between the Vizier Sujah ul Dowlah and the Nabob Fyzoola Khân; and particularly on the 16th of September, only eight days after the said Hastings, in conjunction with the other members of the select committee of

Bengal, had publicly testified his *satisfaction* in the prospect of *an accommodation*, and had *hoped*, that his Excellency (the vizier) "would be disposed to conciliate the affections (of the Rohillas) to his government *by acceding to lenient terms;*" he, the said Hastings, did nevertheless write, and without the consent or knowledge of his colleagues did privately despatch a certain answer to a letter of the commander-in-chief; in which answer the said Hastings did express other *contradictory hopes*, namely, that the commander-in-chief *had resolved on prosecuting the war to a final issue*, "because (as the said Hastings explains himself) it appears very plainly, that Fyzoola Khân, and his adherents, *lay at your mercy;* because I apprehend much inconveniency from delays; and because *I am morally certain that no good will be gained by negotiating;*"—thereby artfully suggesting his wishes of what might be, in his hopes of what had been, resolved; and plainly, though indirectly, instigating the commander-in-chief to much effusion of blood in an immediate attack on the Rohillas, posted as they were "in a very strong situation," and "combating for all."

XI.

That the said Hastings, in the answer aforesaid, did further endeavour to inflame the commander-in-chief against the Nabob Fyzoola Khân, by representing the said Nabob as "highly presuming, insolent, and evasive;" and knowing the distrust, which the Nabob Fyzoola Khân entertained of the vizier, the said Hastings did "expressly desire it should be left wholly to the vizier to treat with the enemy by *his own agents*, and *in his own manner;*" though he the said Hastings "by no means wished the vizier to lose time by seeking an accommodation, since it would be more effectual, more decisive, and more *consistent with his dignity, indeed with his honour, which he has already pledged*, to abide by his first offers to dictate the conditions of peace, and to admit only an acceptance without reservation, or a clear refusal from his adversary;" thereby affecting to hold up, in opposition to, and in exclusion of, the substantial claims of justice, certain ideal obligations of dignity and honour, that is to say, the gratification of pride, and the observance of an arrogant determination once declared.

XII.

That although the said answer did not reach the commander-in-chief until peace was actually concluded; and although the dangerous consequences to be apprehended from the said answer were thereby prevented, yet by the sentiments contained in the said answer, Warren Hastings, Esquire, did strongly evince his ultimate adherence to all the former violent and unjust principles of his conduct towards the Nabob Fyzoola Khân, which principles were disgraceful to the character, and injurious to the interests, of this nation: and that the said Warren Hastings did thereby, in a particular manner, exclude himself from any share of credit for "the honourable period put to the Rohilla war, which has in some degree done away the reproach so wantonly brought on the English name."

RIGHTS OF FYZOOLA KHÂN UNDER THE TREATY OF LALL-DANG.

I.

THAT notwithstanding the culpable and criminal reluctance of the president Hastings, hereinbefore recited, a treaty of peace and friendship between the Vizier Sujah ul Dowlah and the Nabob Fyzoola Khân was finally signed and sealed, on the 7th October, 1774, at a place called Lall-Dang, in the presence, and with the attestation, of the British commander-in-chief, Colonel Alexander Champion aforesaid; and that for the said treaty the Nabob Fyzoola Khân agreed to pay, and did actually pay, the valuable consideration of half his treasure, to the amount of 15 lacks of rupees, or £150,000 sterling, and upwards.

II.

That by the said treaty the Nabob Fyzoola Khân was established in the quiet possession of Rampore, Shawabad, and "some other districts dependent thereon," subject to certain conditions, of which the more important were as follow:

"That Fyzoola Khân should retain in his service 5,000 *troops*, and not a single man more:

"That with whomsoever the vizier should make war, Fyzoola Khân should send *two or three thousand men, according to his ability,* to join the forces of the vizier:

"And that, if the vizier should march in person, Fyzoola Khân should himself accompany him *with his troops.*"

III.

That from the terms of the treaty above recited it doth plainly, positively, and indisputably appear, that the Nabob Fyzoola Khân, in case of war, was not bound to furnish more than three thousand men under any construction, unless the vizier should march in person.

IV.

That the Nabob Fyzoola Khân was not positively bound to furnish so many as 3000 men, but an indefinite number, not more than three, and not less than two, thousand; that, of the precise number within such limitations, the ability of Fyzoola Khân, and not the discretion of the vizier, was to be the standard; and that such ability could only mean that, which was equitably consistent not only with the external defence of his jaghire, but with the internal good management thereof. both as to its police and revenue.

V.

That even in case the vizier should march in person, it might be reasonably doubted whether the personal service of the Nabob Fyzoola Khân, "with his troops," must be understood to be, with *all* his troops, or only with the number before stipulated, not more than three, and not less than two, thousand men; and that the latter is the interpretation finally adopted by Warren Hastings aforesaid, and the council of Bengal, who, in a letter to the court of directors, dated April 5th, 1783, represent the clauses of the treaty relative to the stipulated aid, as meaning simply, that Fyzoola Khân "should send 2 or 3000 men to join the vizier's forces, or attend in person in case it should be requisite."

VI.

That from the aforesaid terms of the treaty it doth not specifically appear of what the stipulated aid should consist,

whether of horse or foot, or in what proportion of both; but that it is the recorded opinion, maturely formed by the said Hastings and his council in January, 1783, that even "a single horseman included in the aid, which Fyzoola Khân might furnish, would prove a literal compliance with the stipulation."

VII.

That, in the event of any doubt fairly arising from the terms of the treaty, the Nabob Fyzoola Khân, in consideration of his hereditary right to the whole country, and the price by him actually paid for the said treaty, was in equity entitled to the most favourable construction.

VIII.

That, from the attestation of Colonel Champion aforesaid, the government of Calcutta acquired the same right to interpose with the vizier for the protection of the Nabob Fyzoola Khân, as they the said government had before claimed from a similar attestation of Sir Robert Barker to assist the vizier in extirpating the whole nation of the said Fyzoola Khân; more especially as in the case of Sir Robert Barker it was contrary to the remonstrances of the then administration, and the furthest from the intentions of the said Barker himself, that his attestation should involve the Company; but the attestation of Colonel Champion was authorized by all the powers of the government, as a "sanction" intended "to add validity" to the treaty: that they the said government, and in particular the said Warren Hastings, as the first executive member of the same, were bound by the ties of natural justice duly to exercise the aforesaid right, if need were; and that their duty so to interfere was more particularly enforced by the spirit of the censures past both by the directors and proprietors in the Rohilla war, and the satisfaction expressed by the directors "in the honourable end put to that war."

GUARANTEE OF THE TREATY OF LALL-DANG.

That during the life of the Vizier Sujah ul Dowlah, and for some time after his death, under his son and successor

Asoph ul Dowlah, the Nabob Fyzoola Khân did remain without disturbance or molestation: that he did all the while imagine his treaty to be under the sanction of the Company from Colonel Champion's affixing his signature thereto as a witness, "which signature, as he (Fyzoola Khân) supposed," rendered the Company the *arbitrators* between the vizier and himself, in case of disputes; and that being "a man of sense, but *extreme pusillanimity*, a good farmer, fond of wealth, *not possessed of the passion of ambition*," he did peaceably apply himself to "improve the state of his country; and did by *his own prudence and attention*, increase the revenues thereof beyond the amount specified in Sujah ul Dowlah's grant."

II.

That in the year 1777, and in the beginning of the year 1778, being "alarmed at the young vizier's resumption of a number of jaghires granted by his father to different persons, and the injustice and oppression of his conduct in general;" and having now learned (from whom does not appear, but probably from some person supposed of competent authority) that Colonel Champion formerly witnessed the treaty as a private person, the Nabob Fyzoola Khân did make frequent and urgent solicitations to Nathaniel Middleton, Esquire, then resident at Oude, and to Warren Hastings aforesaid, then governor-general of Bengal, "for a renovation of his (the Nabob Fyzoola Khân's) treaty with the late vizier, and the guarantee of the Company," or for a "separate agreement with the Company for his defence;" considering them (the Company) as "the only power, in which he had confidence, and to which he could look up for protection."

III.

That the said resident Middleton, and the said governor-general Hastings, did not, as they were in duty bound to do, endeavour to allay the apprehensions of the Nabob Fyzoola Khân by assuring him of his safety under the sanction of Colonel Champion's attestation aforesaid; but by their criminal neglect, if not by positive expressions, (as there is just ground from their subsequent language and conduct to believe,) they, the said Middleton and the said Hastings, did

at least keep alive and confirm (whoever may have originally suggested) the said apprehension; and that such neglect alone was the more highly culpable in the said Hastings, inasmuch as he the said Hastings, in conjunction with other members of the select committee of the then presidency of Bengal, did, on the 17th of September, 1774, write to Colonel Champion aforesaid, publicly authorizing him the said Colonel Champion to join his *sanction* to the accommodations agreed on (between the Vizier Sujah ul Dowlah and the Nabob Fyzoola Khân) *to add to their validity;* and on the 6th of October following did again write to the said Colonel Champion more explicitly, to join his sanction, "either by attesting the treaty, or *acting as guarantee* on the part of the Company for the performance of it;" both which letters, though they did not arrive until after the actual signature of the said Colonel Champion, do yet incontrovertibly mark the solemn intention of the said committee, (of which the said Hastings was president,) that the sanction of Colonel Champion's attestation should be regarded as a public, not a private, sanction; and it was more peculiarly incumbent on such persons, who had been members of the said committee, so to regard the same.

IV.

That the said Warren Hastings was further guilty of much criminal concealment for the space of "twelve months," inasmuch as he did not lay before the board the frequent and urgent solicitations, which he the said Hastings was continually receiving from the Nabob Fyzoola Khân, until the 9th of March, 1778: on which day the said Hastings did communicate to the council a public letter of the aforesaid Middleton, resident at Oude, acquainting the board, that he (the said Middleton) taking occasion from a late application of Fyzoola Khân for the Company's guarantee, had deputed Mr. Daniel Octavus Barwell (assistant resident at Benares, but then on a visit to the resident Middleton at Lucknow) to proceed with a special commission to Rampore, there to inquire on the spot into the truth of certain reports circulated to the prejudice of Fyzoola Khân, which reports however the said Middleton did afterwards confess himself to have "*always*" *thought* "*in the highest degree improbable.*"

That the said resident Middleton did "request to know whether, on proof of Fyzoola Khân's innocence, the honourable board would be pleased to grant him (the resident) permission to comply with his (Fyzoola Khân's) request of the Company's guaranteeing his treaty with the vizier." And the said Middleton, in excuse for having irregularly "availed himself of the abilities of Mr. Daniel Barwell," who belonged to another station, and for deputing him with the aforesaid commission to Rampore without the previous knowledge of the board, did urge the plea "*of immediate necessity;*" and that such plea, if the necessity really existed, was a strong charge and accusation against the said Warren Hastings, from whose criminal neglect and concealment the urgency of such necessity did arise.

V.

That the governor-general, Warren Hastings aforesaid, did immediately move, "that the board approve the deputation of Mr. Daniel Barwell, and that the resident (Middleton) be authorized to offer the Company's guarantee for the observance of the treaty subsisting between the vizier and Fyzoola Khân, provided it meets with the vizier's concurrence;" and that the governor-general's proposition was resolved in the affirmative; the usual majority of council then consisting of Richard Barwell, Esquire, a near relation of Daniel Octavus Barwell aforesaid, and the governor-general Warren Hastings, who, in case of an equality, had the casting voice.

VI.

That on receiving from Mr. Daniel Barwell full and early assurance of Fyzoola Khân's "having preserved every article of his treaty inviolate," the resident Middleton applied for the vizier's concurrence, which was readily obtained; the vizier however *premising*, that he gave his consent, "taking it for granted, that on Fyzoola Khân's receiving the treaty, and khelaut, (or robe of honour,) he was to make him a return of the complimentary presents usually offered on such occasions, and *of such an amount as should be a manifestation of Fyzoola Khân's due sense of his friendship, and suitable to his Excellency's rank to receive;*" and that the resident Mid-

dleton "did make himself in some measure responsible for the said presents being obtained," and did write to Mr. Daniel Barwell accordingly.

VII.

That, agreeably to the resolution of council hereinbefore recited, the solicited guarantee, under the seal of the resident Middleton, thus duly authorized on behalf of the Company, was transmitted, together with the renewed treaty, to Mr. Daniel Barwell aforesaid at Rampore; and that they were both by him, the said Barwell, presented to the Nabob Fyzoola Khân with a solemnity not often paralleled, "in the presence of the greatest part of the Nabob's subjects, who were assembled, that the ceremony might create a full belief in the breasts of all his people, that the Company would protect him as long as he strictly adhered to the *letter* of his treaty."

VIII.

That in the conclusion of the said ceremony the Nabob Fyzoola Khân did deliver to the said Barwell, for the use of the vizier, a nuzzer (or present) of elephants, horses, &c., and did add thereto a lack of rupees, or £10,000, and upwards; which sum the said Barwell, "not being authorized to accept any pecuniary consideration, did at first refuse;" but upon Fyzoola Khân's urging, that on such occasions it was the invariable "custom of Hindostan, and *that it must on the present be expected, as it had been formerly the case*" (but when, does not appear); he the said Barwell did accept the "said lack in the name of the vizier," our ally, "in whose wealth (as Warren Hastings on another occasion observed) we should participate," and on whom we at that time had an accumulating demand.

IX.

That, over and above the lack of rupees thus presented to the vizier, the Nabob Fyzoola Khân did likewise offer one other lack of rupees, or upwards of £10,000, more for the Company, "as some acknowledgment of the obligation he received: that although such acknowledgment was not pretended to be the invariable custom of Hindostan on such

occasions, however it might on the present be expected," Mr. Daniel Barwell aforesaid (knowing probably the disposition and views of the then actual government at Calcutta) did not, *even at first*, decline the said offer, but, as he was not empowered to accept it, did immediately propose taking a bond for the amount, until the pleasure of the board should be known.

That the offer was accordingly communicated by the said Barwell to the resident Middleton, to be by him the resident referred to the board; and that it was so referred; that in reply to the said reference of the resident Middleton, the governor-general (Warren Hastings) did move and carry a vote of council, "authorizing Mr. Middleton to accept the offer made by Fyzoola Khân to the Company of one lack of rupees," without assigning any reason whatever in support of the said motion, notwithstanding it was objected by a member of the board, "that, if the measure was right, it became us to adopt it without such a consideration;" and that "our accepting of the lack of rupees as a recompence for our interposition is beneath the dignity of this government, (of Calcutta,) and will discredit us in the eyes of the Indian powers."

That the acceptance of the said sum, in this circumstance, was beneath the dignity of the said government, and did tend so to discredit us; and that the motion of the said Hastings for such acceptance was therefore highly derogatory to the honour of this nation.

X.

That the aforesaid member of the council did further disapprove altogether of the guarantee, "as unnecessary;" and that another member of council, Richard Barwell, Esquire, the near relation of Daniel Octavus Barwell, hereinbefore named, did declare, (but after the said guarantee had taken place,) that "this government (of Calcutta) was in fact engaged, by Colonel Champion's signature being to the treaty with Fyzoola Khân," that the said unnecessary guarantee did not only subject to a heavy expense a prince, whom we were bound to protect, but did further produce in his mind the following obvious and natural conclusion; namely, "*that the signature of any person, in whatever public capacity he*

at present appears, will not be valid and of effect, as soon as some other shall fill his station;" a conclusion, however, immediately tending to the total discredit of all powers delegated from the board to any individual servant of the Company, and consequently to clog, perplex, and embarrass in future all transactions carried on at a distance from the seat of government, and to disturb the security of all persons possessing instruments already so ratified; yet the only conclusion left to Fyzoola Khân, which did not involve some affront either to the private honour of the Company's servants, or to the public honour of the Company itself; and that the suspicions, which originated from the said idea in the breast of Fyzoola Khân to the prejudice of the resident Middleton's authority, did compel the governor-general, Warren Hastings, to obviate the bad effects of his first motion for the guarantee by a second motion, namely, "that a letter be written to Fyzoola Khân from myself, *confirming the obligations of the Company, as guarantees* to the treaty formed between him and the vizier; which will be equivalent in its effect, though not in form, to an engagement sent him with the Company's seal affixed to it."

XII.

That whether the guarantee aforesaid was or was not necessary; whether it created a new obligation, or but more fully recognised an obligation previously existing; the governor-general, Warren Hastings, by the said guarantee, did, in the most explicit manner, pledge and commit the public faith of the Company, and the nation; and that by the subsequent letter of the said Hastings, (which he at his own motion wrote, confirming to Fyzoola Khân the aforesaid guarantee,) the said Hastings did again pledge and commit the public faith of the Company and the nation, in a manner (as the said Hastings himself remarked) "equivalent to an engagement with the Company's seal affixed to it;" and more particularly binding the said Hastings personally to exact a due observance of the guaranteed treaty, especially to protect the Nabob Fyzoola Khân against any arbitrary construction, or unwarranted requisition of the vizier.

THANKS OF THE BOARD TO FYZOOLA KHÂN.

THAT soon after the completion of the guarantee, in the same year 1778, intelligence was received in India of a war between England and France; that on the first intimation thereof the Nabob Fyzoola Khân, "being indirectly sounded," did show much "promptness to render the Company any assistance within the bounds of his finances and ability;" and that by the suggestion of the resident Middleton, hereinbefore named, he (the Nabob Fyzoola Khân) in a letter to the governor-general and council did make a voluntary "offer to maintain 2000 cavalry (all he had) for our service;" "though he was under no obligation to furnish the Company with a single man."

II.

That the Nabob Fyzoola Khân did even "anticipate the wishes of the board;" and that "on an application made to him by Lieutenant-Colonel Muir," the Nabob Fyzoola Khân did, "without hesitation or delay," furnish him (the said Muir) with 500 of his best cavalry.

That the said conduct of the Nabob Fyzoola Khân was communicated by the Company's servants, both to each other, and to their employers, with expressions of "pleasure" and "particular satisfaction," as an event "even surpassing their expectations:" that the governor-general, Warren Hastings, was officially requested to convey "the thanks of the board;" and that, not satisfied with the bare discharge of his duty under the said request, he the said Hastings did, on the 8th of January, 1779, write to Fyzoola, "that *in his own name*," as well as "that of the board, he (the said Hastings) returned him the *warmest* thanks for this instance of his faithful attachment to the Company and the English nation."

IV.

That, by the strong expressions above recited, the said Warren Hastings did deliberately and emphatically add his own particular confirmation to the general testimony of the

Nabob Fyzoola Khân's meritorious fidelity, and of his consequent claim on the generosity, no less than the justice, of the British government.

DEMAND OF FIVE THOUSAND HORSE.

I.

THAT notwithstanding his own private honour thus deeply emgaged, notwithstanding the public justice and generosity of the Company and the nation thus solemnly committed, disregarding the plain import and positive terms of the guaranteed treaty, the governor-general, Warren Hastings aforesaid, in November, 1780, (while a body of Fyzoola Khân's cavalry, voluntarily granted, were still serving under a British officer,) did recommend to the vizier "to require from Fyzoola Khân the quota of troops stipulated by treaty to be furnished by the latter for his (the vizier's) service, being FIVE THOUSAND HORSE;" though, as the vizier did not march in person, he was not, under any construction of the treaty, entitled by stipulation to more than "*two* or *three thousand troops*," horse and foot, "according to the ability of Fyzoola Khân;" and that, whereas the said Warren Hastings would have been guilty of very criminal perfidy if he had simply neglected to interfere as a guarantee against a demand thus plainly contrary to the faith of treaty, so he aggravated the guilt of his perfidy, in the most atrocious degree, by being himself the first mover and instigator of that injustice, which he was bound by so many ties on himself, the Company, and the nation, not only not to promote, but by every exertion of authority, influence, and power, to control, to divert, or to resist.

II.

That the answer of Fyzoola Khân to the vizier did represent, with many expressions of deference, duty, and allegiance, that

The whole force allowed him was but "five thousand men," and that "these consisted of two thousand horse and three

thousand foot; which (he adds) in consequence of our intimate connexion are equally yours and the Company's;" though he does subsequently intimate, that "the three thousand foot are for the management of the concerns of his jaghire, and without them the collections can never be made in time."

That on the communication of the said answer to the governor-general, Warren Hastings, he the said Hastings (who, as the council now consisted only of himself and Edward Wheler, Esquire, "united in his own person all the powers of government") was not induced to relax from his unjust purpose, but did proceed with new violence to record, that

"The Nabob Fyzoola Khân *had evaded the performance of his part of the treaty* between the late Nabob Sujah ul Dowlah and him, to which the honourable Company were guarantees, and upon which he was lately summoned to furnish the stipulated number of troops, which he is obliged to furnish on the condition, by which he holds the jaghire granted to him."

That by the vague and indefinite term of evasion, the said Warren Hastings did introduce a loose and arbitrary principle of interpreting formal engagements, which ought to be regarded, more especially by guarantees, in a sense the most literally scrupulous and precise.

That he charged with such evasion a moderate, humble, and submissive representation on a point, which would have warranted a peremptory refusal and a positive remonstrance; and that in consequence of the said imputed evasion he indicated a disposition to attach such a forfeiture as in justice could only have followed from a gross breach of treaty; though the said Hastings did not then pretend any actual infringement even of the least among the conditions, to which, in the name of the Company, he the said Hastings was the executive guarantee.

III.

That however "the number of troops stipulated by treaty may have been understood," at the period of the original demand, "to be five thousand horse," yet the said Warren Hastings, at the time when he recorded the supposed evasion

of Fyzoola Khân's answer to the said demand, could not be unacquainted with the express words of the stipulation, as a letter of the vizier, inserted in the same consultation, refers the governor-general to enclosed copies "of all engagements entered into by the late vizier and by himself (the reigning vizier) with Fyzoola Khân;" and that the treaty itself therefore was at the very moment before the said Warren Hastings; which treaty (as the said Hastings observed with respect to another treaty, in the case of another person) "most assuredly does not contain a syllable to justify his conduct; but by the unexampled latitude, which he assumes in his constructions, he may, if he pleases, extort this or any other meaning from any part of it." Observations on Mr. Bristow's defence.

IV.

That the vizier himself appears by no means to have been persuaded of his own right to five thousand horse under the treaty; since in his correspondence on the subject he (the vizier) no where mentions the treaty as the ground of his demand, except where he is recapitulating to the governor-general, Warren Hastings, the substance of his (the said Hastings's) own letters; on the contrary, the vizier hints his apprehensions lest Fyzoola Khân should appeal to the treaty against the demand, as a breach thereof, in which case he (the vizier) informs the said Hastings of the projected reply: "Should Fyzoola Khân (says the vizier) mention anything of the tenor of the treaty, *the first breach of it has been committed by him*, in keeping up more men than allowed of by the treaty: *I have accordingly sent a person to settle that point also.* In case he should mention to me anything respecting the treaty, I will then reproach him with having kept up too many troops, and will oblige him to send the five thousand horse;" thereby clearly intimating, that as a remonstrance against the demand, as a breach of treaty, could only be answered by charging a prior breach of treaty, on Fyzoola Khân, so, by annulling the whole treaty, to reduce the question to a mere question of force, and thus "oblige Fyzoola Khân to send the five thousand horse:" "for (continues the vizier) if, when the Company's affairs, on which my honour depends require it, Fyzoola Khân will not

lend his assistance, *what* USE *is there to continue the country to him?*"

That the vizier actually did make his application to Fyzoola Khân for the 5000 horse, not as for an aid, to which he had a just claim, but as for something over and above the obligations of the treaty, something "that would give increase to their friendship, and satisfaction to the nabob governour," (meaning the said Hastings,) whose directions he represents as the motive "of his call for the 5000 horse to be employed" not in his (the vizier's) but in the "Company's service."

And, that the aforesaid Warren Hastings did therefore, in recording the answer of Fyzoola Khân as an evasion of treaty, act in notorious contradiction not only to that, which ought to have been the fair construction of the said treaty, but to that, which he the said Hastings must have known to be the vizier's own interpretation of the same, disposed as the vizier was "to reproach Fyzoola Khân with breach of treaty," and to "send up persons who should settle points with him."

V.

That the said Warren Hastings, not thinking himself justified, on the mere plea of an evasion, to push forward his proceedings to that extremity, which he seems already to have made his scope and object, and seeking some better colour for his unjust and violent purposes, did further move, that commissioners should be sent from the vizier and the Company to Fyzoola Khân, to insist on a clause of a treaty, which nowhere appears, being essentially different from the treaty of Lall-Dang, though not in the part on which the requisition is founded: and the said Hastings did then, in a style unusually imperative, proceed as follows:

"*Demand immediate delivery of* 3000 *cavalry; and if he should evade, or refuse compliance, that the deputies shall deliver him a formal protest against him for breach of treaty*, and return, making this report to the vizier, which Mr. Middleton is to transmit to the board."

VI.

That the said motion of the governor-general Hastings was ordered accordingly, the council, as already has been

herein related, consisting but of two members, and the said Hastings consequently "uniting in his own person all the powers of government."

VII.

That, when the said Hastings ordered the said demand for 3000 cavalry, he the said Hastings well knew, that a compliance therewith, on the part of the Nabob Fyzoola Khân, was utterly impossible; for he, the said Hastings, had at the very moment before him a letter of Fyzoola Khân, stating, that he, Fyzoola Khân, had "but two thousand cavalry" altogether; which letter is entered on the records of the Company, in the same consultation, immediately preceding the governor-general's minute. That the said Hastings therefore knew, that the only possible consequence of the aforesaid demand necessarily and inevitably must be a protest for a breach of treaty; and the court of directors did not hesitate to declare, that the said demand "carried the appearance of a determination to create a pretext for depriving him (Fyzoola Khân) of his jaghire entirely, or to leave him at the mercy of the vizier."

VIII.

That Richard Johnson, Esquire, assistant resident at Oude, was, agreeably to the afore-mentioned order of council, deputed commissioner from Mr. Middleton and the vizier to Fyzoola Khân; but that he did early give the most indecent proofs of glaring partiality, to the prejudice of the said Fyzoola Khân; for that the very next day (as it seems) after his arrival, he the said Johnson, from opinions imbibed in his journey, did state himself to be "unwilling to draw any favourable or flattering inferences relatively to the object of his mission;" and did studiously seek to find new breaches of treaty; and without any form of regular inquiry whatever, from a single glance of his eye in passing, did take upon himself to pronounce "the Rohilla soldiers, in the district of Rampore alone, to be not less than 20,000," and the grant of course to be forfeited. And that such a gross and palpable display of a predetermination to discover guilt did argue in the said Johnson a knowledge, a strong presumption or a belief, that such representations would be agreeable

to the secret wishes and views of the said Hastings, under whose orders he the said Johnson acted, and to whom all his reports were to be referred.

IX.

That the said Richard Johnson did soon after proceed to the immediate object of his mission, "which (the said Johnson relates) was short to a degree." The demand was made, and "a flat refusal" given; the question was repeated with like effect. The said Johnson, in presence of proper witnesses, then drew up his protest, "together with a memorandum of a *palliative offer* made by the Nabob Fyzoola Khân," and inserted in the protest:

"That he would in compliance with the demand, and *in conformity to the treaty, which specified no definitive number of cavalry or infantry, only expressing troops*, furnish 3000 men; viz. he would, in addition to the 1000 cavalry already granted, give 1000 more, when and wheresoever required, and 1000 foot;" together with one year's pay in advance, and funds for the regular payment of them in future.

And this (the said Richard Johnson observes) "I put down at his (the Nabob Fyzoola Khân's) particular desire, but otherwise useless, as *my orders* (which orders do not appear) *were not to receive any palliation, but a negative or affirmative;*" though such palliation, as it is called by the said Johnson, might be, as it was, in the strictest conformity to the treaty.

X.

That in the said offer the Nabob Fyzoola Khân, instead of palliating, did at once admit the extreme right of the vizier, under the treaty, by agreeing to furnish 3000 men, when he (Fyzoola Khân) would have been justified in pleading his inability to send more than two thousand. That such inability would not (as appears) have been a false and evasive plea, but perfectly true and valid; as the three thousand foot maintained by Fyzoola Khân were for the purposes of his internal government, for which the whole three thousand must have been demonstrably necessary; and that the Nabob Fyzoola Khân, by declining to avail himself of a plea so fair, so well founded, and so consonant to the indulgence expressly acknowledged in the treaty, and

by thus meeting the specific demand of the vizier as fully as, according to his own military establishment, he could, did for the said offer deserve rather the thanks of the said vizier and the Company, than the protest, which the aforesaid Johnson, under the orders of Warren Hastings, did deliver.

XI.

That the report of the said protest, as well as the former letter of the said Johnson, were by the resident Middleton transmitted to the board, together with a letter from the vizier, founded on the said report and letter of the said Johnson, and proposing in consequence "to resume the grant, and to leave Fyzoola Khân to join his other faithless brethren, who were sent across the Ganges."

That the said papers were read in council on the 4th of June, 1781, when the governor-general, Warren Hastings, did move and carry a vote to suspend a final resolution on the same; and the said Hastings did not express any disapprobation of the proceedings of the said Johnson; neither did the said Hastings assign any reason for his motion of suspension, which passed without debate. That in truth the said Hastings had then projected a journey up the country to meet the vizier, for the settlement of articles relative to the regulation of Oude and its dependencies, among which was included the jaghire of Fyzoola Khân; and the said Hastings, for the aforesaid purposes, did on the 3rd of July, by his own casting vote, grant to himself, and did prevail on his colleague, Edward Wheler, Esquire, to grant a certain illegal delegation of the whole powers of the governor-general and council; and on the seventh of the same month did proceed on his way to join the vizier at the place called Chunar on the borders of Benares; and that the aforesaid vote of suspending a final resolution on the transactions with Fyzoola Khân was therefore in substance and effect a reference thereof by the said Hastings, from himself in council with his colleague Wheler, to himself in conference and negotiation with the vizier, who from the first demand of the 5000 horse had taken every occasion of showing his inclination to dispossess Fyzoola Khân, and who before the said demand (in a letter, which does not appear, but which the vizier himself votes as antecedent to the said demand) had

complained to the said Hastings of the "injury and irregularity in the management of the provinces bordering on Rampore, arising from Fyzoola Khân having the uncontrolled dominion of that district."

TREATY OF CHUNAR.

I.

THAT the governor-general, Warren Hastings, being vested with the illegal powers before recited, did, on the 12th of September, 1731, enter into a treaty with the vizier at Chunar; which treaty (as the said Hastings relates) was drawn up "from a series of requisitions presented to him (the said Hastings) by the vizier," and by him received "with an instant and unqualified assent to each article;" and that the said Hastings assigns his reasons for such ready assent in the following words: "I considered the subjects of his (the vizier's) requests as essential to the reputation of our government, and no less to our interest than his."

II.

That in the said treaty of Chunar the third article is as follows:

"That as Fyzoola Khân has by his breach of treaty forfeited the protection of the English government, and causes by his continuance in his present independent state great alarm and detriment to the Nabob vizier, he be permitted, *when time shall suit*, to resume his lands, and pay him in money, through the resident, the amount stipulated by treaty, after deducting the amount and charges of the troops he stands engaged to furnish by treaty; which amount shall be passed to the account of the Company during the continuance of the present war."

III.

That for the better elucidation of his policy in the several articles of the treaty above mentioned, the said Hastings did send to the council of Calcutta (now consisting of Edward

Wheler and John Macpherson, Esquires) two different copies of the said treaty, with explanatory minutes opposed to each article; and that the minute opposed to the third article is thus expressed:

"The conduct of Fyzoola Khân, in refusing the aid demanded, though [1] *not an absolute breach of treaty*, was evasive and uncandid. [2] *The demand was made for* 5000 *cavalry.* [3] *The engagement in the treaty is literally for* 5000 *horse and foot.* Fyzoola Khân could not be ignorant, that we had no occasion for any succours of infantry from him, and that cavalry would be of the most essential service. [4] *So scrupulous an attention to literal expression, when a more liberal interpretation would have been highly useful and acceptable to us, strongly marks his unfriendly disposition, though it may not impeach his fidelity, and leaves him little claim to any exertions from us for the continuance of his jaghires. But* [5] *I am of opinion, that neither the vizier's nor the Company's interests would be promoted by depriving Fyzoola Khân of his independency, and I have* [6] *therefore reserved the execution of this agreement to an indefinite term; and our government may always interpose to prevent any ill effects from it.*"

IV.

That in his aforesaid authentic evidence of his own purposes, motives, and principles, in the third article of the treaty of Chunar, the said Hastings hath established divers matters of weighty and serious crimination against himself.

1st, That the said Hastings doth acknowledge therein, that he did, in a public instrument, solemnly recognise, "*as a breach of treaty*," and as such did subject to the consequent penalties, an act, which he the said Hastings did at the same time think, and did immediately declare, to be "*no breach of treaty;*" and by so falsely and unjustly proceeding against a person under the Company's guarantee, the said Hastings, on his own confession, did himself break the faith of the said guarantee. Explanatory minute.

2ndly, That in justifying this breach of the Company's faith, the said Hastings doth *wholly abandon his second peremptory demand for the* 3000 *horse*, and the protest consequent thereon; and the said Hastings doth thereby himself condemn the violence and injustice of the same.

3rdly, That in recurring to the original demand of five thousand horse as the ground of his justification, the said Hastings doth falsely assert "the engagement in the treaty to be *literally* FIVE *thousand horse and foot*," whereas it is in fact for TWO *or* THREE *thousand men;* and the said Hastings doth thereby wilfully attempt to deceive and mislead his employers, which is a high crime and misdemeanour in a servant of so great trust.

4thly, That with a view to his further justification, the said Hastings doth advance a principle, that "*a scrupulous attention to the literal expression*" of a guaranteed treaty "*leaves*" to the person so observing the same "*but little claim to the exertions*" *of a guarantee on his behalf;* that such a principle is utterly subversive of all faith of guarantees, and is therefore highly criminal in the first executive member of a government, that must necessarily stand in that mutual relation to many.

5thly, That the said Hastings doth profess his opinion of an article, to which he gave an "*instant and unqualified assent*," that it was a measure, "*by which neither the vizier's nor the Company's interests would be promoted*," but from which, without some interposition, "*ill effects must be expected;*" and that the said Hastings doth thereby charge himself with a high breach of trust towards his employers.

6thly, That the said Hastings having thus confessed, that consciously and wilfully (from what motives he hath not chosen to confess) he did give his formal sanction to a measure both of injustice and impolicy, he the said Hastings doth urge in his defence, that he did at the same time insert words "reserving the execution of the said agreement to an indefinite term;" with an intent, that it might in truth be never executed at all; but "that our government might always interpose," without right, by means of an indirect and undue influence, to prevent the ill effects following from a collusive surrender of a clear and authorized right to interpose; and the said Hastings doth thereby declare himself to have introduced a principle of duplicity, deceit, and double-dealing, into a public engagement, which ought in its essence to be clear, open, and explicit; that such a declaration tends to shake and overthrow the confidence of all in the most solemn instruments of any person so declaring, and is there-

fore a high crime and misdemeanour in the first executive member of government, by whom all treaties and other engagements of the state are principally to be conducted.

V.

That by the explanatory minute aforesaid the said Warren Hastings doth further, in the most direct manner, contradict his own assertions in the very letter which enclosed the said minute to his colleagues; for that one of the articles, to which he there gave "*an instant and unqualified assent, as no less to our interest than to the vizier's,*" he doth here declare unequivocally to be *neither to our interests nor the vizier's;* and the "*unqualified* assent" given to the said article is now so *qualified*, as wholly to defeat itself. That by such irreconcilable contradictions the said Hastings doth incur the suspicion of much criminal misrepresentation in other like cases of unwitnessed conferences; and in the present instance (as far as it extends) the said Hastings doth prove himself to have given an account both of his actions and motives, by his own confession untrue, for the purpose of deceiving his employers, which is a high crime and misdemeanour in a servant of so great trust.

VI.

That the said third article of the treaty of Chunar, as it thus stands explained by the said Hastings himself, doth on the whole appear designed to hold the protection of the Company in suspense; that it acknowledges all right of interference to cease, but leaves it to our discretion to determine when it will suit our conveniency to give the vizier the liberty of acting on the principles by us already admitted: that it is dexterously constructed to balance the desires of one man, rapacious and profuse, against the fears of another, described as "of extreme pusillanimity, and wealthy:" but that, whatever may have been the secret objects of the artifice and intrigue confessed to form its very essence, it must on the very face of it necessarily implicate the Company in a breach of faith, whichever might be the event, as they must equally break their faith, either by withdrawing their guarantee unjustly, or by continuing that guarantee in contradiction to this treaty of Chunar; that it thus tends to hold

out to India, and to the whole world, that the public principle of the English government is a deliberate system of injustice, joined with falsehood; of impolicy, of bad faith and treachery; and that the said article is therefore in the highest degree derogatory to the honour, and injurious to the interests, of this nation.

CONSEQUENCES OF THE TREATY OF CHUNAR.

I.

THAT in consequence of the treaty of Chunar, the governor-general, Warren Hastings, did send official instructions, respecting the various articles of the said treaty, to the said resident Middleton; and that, in a postscript, the said Hastings did forbid the resumption of the Nabob Fyzoola Khân's jaghire, "until circumstances may render it more expedient, and easy to be attempted, than the present more material pursuits of government make it appear;" thereby intimating a positive limitation of the indefinite term in the explanatory minute above recited; and confining the suspension of the article to the pressure of war.

II.

That soon after the date of the said instructions, and within two months of the signature of the treaty of Chunar, the said Hastings did cause Sir Elijah Impey, Knight, his Majesty's chief justice at Fort William, to discredit the justice of the crown of Great Britain by making him the channel of unwarrantable communication; and did, through the said Sir Elijah, signify to the resident Middleton his (the said Hastings's) "approbation of a *subsidy* from Fyzoola Khân."

III.

That the resident, in answer, represents the proper equivalent for 2000 horse, and 1000 foot, (the forces offered to Mr. Johnson by Fyzoola Khân,) to be twelve lacks, or £120,000 sterling, and upwards, each year; which the said resident supposes is considerably beyond what he (Fyzoola Khân) *will voluntarily pay*: "however, if it is your wish that the

claim should be made, I am ready to take it up, and *you may be assured nothing in my power shall be left undone to carry it through.*"

IV.

That the reply of the said Hastings doth not appear; but that it does appear on record, that "a negotiation (Mr. Johnson's) was begun for Fyzoola Khân's cavalry to act with General Goddard, and, on his (Fyzoola Khân's) *evading* it, *that a sum of money was demanded.*"

V.

That in the months of February, March, and April, the resident Middleton did repeatedly propose the resumption of Fyzoola Khân's jaghire, agreeably to the treaty of Chunar; and that driven to extremity (as the said Hastings supposes) "by the public menaces and denunciations of the resident and minister," Hyder Beg Khân, a creature of the said Hastings, (and both the minister and resident acting professedly on and under the treaty of Chunar,) "the Nabob Fyzoola Khân made such preparations, and such a disposition of his family and wealth, as evidently manifested either an intended or an *expected rupture.*"

VI.

That on the 6th of May the said Hastings did send his confidential agent and friend, Major Palmer, on a private commission to Lucknow; and that the said Palmer was charged with secret instructions relative to Fyzoola Khân, but of what import cannot be ascertained, the said Hastings in his public instructions having inserted only the name of Fyzoola Khân, as a mere reference (according to the explanation of the said Hastings) to what he had verbally communicated to the said Palmer; and that the said Hastings was thereby guilty of a criminal concealment.

VII.

That some time about the month of August an engagement happened between a body of Fyzoola Khân's cavalry, and a part of the vizier's army, in which the latter were beaten, and their guns taken; that the resident Middleton did represent the same but as a slight and accidental affray; that it

was acknowledged the troops of the vizier were the aggressors; that it did appear to the board, and to the said Hastings himself, an affair of more considerable magnitude, and that they did make the concealment thereof an article of charge against the resident Middleton, though the said resident did in truth acquaint them with the same, but in a cursory manner.

VIII.

That, immediately after the said "fray" at Daranagur, the vizier (who was "but a cipher in the hands" of the minister and resident, both of them directly appointed and supported by the said Hastings) did make of Fyzoola Khân a new demand, equally contrary to the true intent and meaning of the treaty, as his former requisitions; which new demand was for the detachment in garrison at Daranagur to be cantoned as a stationary force at Lucknow, the capital of the vizier; whereas he (the vizier) had only a right to demand an occasional aid to join his army in the field, or in garrison, during a war. But the said new demand being *evaded*, or rather refused, agreeably to the fair construction of the treaty by the Nabob Fyzoola Khân, the matter was for the present dropped.

IX.

That in the letter, in which the resident Middleton did mention "what he calls the fray" aforesaid, the said Middleton did again apply for the resumption of the jaghire of Rampore; and that, the objections against the measure being now removed, (by the separate peace with Scindia,) he desired to know if the board "would give assurances of their support to the vizier, in case, *which* (says the resident) *I think very probable, his* (the vizier's) *own strength should be found unequal to the undertaking.*

X.

That although the said Warren Hastings did make the foregoing application a new charge against the resident Middleton, yet the said Hastings did only criminate the said Middleton for a proposal tending "at such a crisis to increase the number of our enemies;" and did in no degree, either in his articles of charge, or in his accompanying

minutes, express any disapprobation whatever of the principle; that in truth the whole proceedings of the said resident were the natural result of the treaty of Chunar: that the proceedings were from time to time communicated to the said Hastings. That as he nowhere charges any disobedience of orders on Mr. Middleton with respect to Fyzoola Khân, it may be justly inferred, that the said Hastings did not interfere to check the proceedings of the said Middleton on that subject; and that by such criminal neglect the said Hastings did make the guilt of the said Middleton, whatever it might be, his own.

PECUNIARY COMMUTATION OF THE STIPULATED AID.

I.

THAT on the charges and for the misdemeanours above specified, together with divers other accusations, the governor-general, Warren Hastings, in September, 1782, did remove the aforesaid Middleton from his office of resident at Oude, and did appoint thereto John Bristow, Esquire, whom he had twice before, without cause, recalled from the same; and that about the same time the said Hastings did believe the mind of the Nabob Fyzoola Khân to be so irritated, in consequence of the above-recited conduct of the late resident Middleton, and of his (the said Hastings's) own criminal neglect, that he the said Hastings found it necessary to write to Fyzoola Khân, assuring him "of the favourable disposition of the government toward him, while he shall not have forfeited it by any improper conduct." But that the said assurances of the governor-general did not tend, as soon after appeared, to raise much confidence in the Nabob, over whom a public instrument of the same Hastings was still holding the terrors of a deprivation of his jaghire, and an exile "among his other faithless brethren across the Ganges."

II.

That on the subject of Fyzoola Khân the said Hastings, in his instructions to the new resident Bristow, did leave

him to be guided by his own discretion; but (he adds) "be careful to prevent the vizier's affairs from being involved with new difficulties, while he has already so many to oppress him;" thereby plainly hinting at some more decisive measures whenever the vizier should be less oppressed with difficulties.

III.

That the resident Bristow, after acquainting the governor-general with his intentions, did under the said instructions renew the aforesaid claim for a sum of money, but with much caution and circumspection, distantly sounding Allif Khân, the vackeel (or envoy) of Fyzoola Khân at the court of the vizier: that Allif Khân wrote to his master on the subject, and in answer he was directed not to agree to the granting of "any pecuniary aid."

IV.

That the resident Bristow did then openly depute Major Palmer aforesaid, with the concurrence of the vizier, and the approbation of the governor-general, to the Nabob Fyzoola Khân, at Rampore; and that the said Palmer was to "endeavour to convince the Nabob, that *all doubts of his attachment to the vizier are ceased; and whatever claims may be made on him are founded upon the basis of his interest and advantage, and a plan of establishing his right to the possession of his jaghire.*" That the sudden ceasing of the said doubts, without any inquiry of the slightest kind, doth warrant a strong presumption of the resident's conviction, that they never really existed, but were artfully feigned, as a pretence for some harsh interposition; and that the indecent mockery of establishing, as a matter of favour, for a pecuniary consideration, rights, which were never impeached but by the treaty of Chunar, (an instrument recorded by Warren Hastings himself to be founded on falsehood and injustice,) doth powerfully prove the true purpose and object of all the duplicity, deceit, and double-dealing, with which that treaty was projected and executed.

V.

That the said Palmer was instructed by the resident Bristow, with the subsequent approbation of the governor-

general, "to obtain from Fyzoola Khân *an annual tribute;*" to which the resident adds: "if *you can procure from him, over and above this,* a *peshcush* (*or fine*) *of at least five lacks,* it would be rendering an essential service to the vizier, and add *to the confidence his Excellency would hereafter repose in the attachment of the Nabob Fyzoola Khân.*"

And that the said governor-general Hastings did give the following extraordinary ground of calculation, as the basis of the said Palmer's negotiation for the annual tribute aforesaid:

"*It was certainly understood* at the time the treaty was concluded, (of which this stipulation was a part,) that it applied *solely to cavalry;* as the Nabob vizier, possessing the service of our forces, could not possibly require infantry, and least of all such infantry as Fyzoola Khân could furnish; and *a single horseman included in the aid, which Fyzoola Khân might furnish, would prove a literal compliance with the said stipulation.* The number therefore of horse implied by it ought at least to be ascertained; *we will suppose five thousand,* and allowing the exigency for their attendance to exist only in the proportion of *one year in five,* reduce the demand to one thousand for the computation of the subsidy, which at the rate *of fifty rupees* per man, will amount to fifty thousand per mensem. This may serve for the basis of this article in the negotiation upon it."

VI.

That the said Warren Hastings doth then continue to instruct the said Palmer in the alternative of a refusal from Fyzoola Khân.

"If Fyzoola Khân shall refuse to treat for a subsidy, and claim the benefit of his original agreement in its literal expression, *he possesses a right, which we cannot dispute,* and it will in that case remain only to fix the precise number of horse which he shall furnish, which ought at least to exceed 2500."

VII.

That in the above-recited instructions, the said Warren Hastings doth insinuate, (for he doth not directly assert,)

1st, That we are entitled by treaty to 5000 troops, which he says were undoubtedly intended to be all cavalry.

2nd, That the said Hastings doth then admit, that a single

horseman, included in the aid furnished by Fyzoola Khân, would prove a literal compliance.

3rd, That the said Hastings doth next resort again to the supposition of our right to the whole 5000 cavalry.

4th, That the said Hastings doth afterwards think, in the event of an explanation of the treaty, and a settlement of the proportion of cavalry, instead of a pecuniary commutation, it will be all we can demand, that the number should *at least exceed* 2500.

5th, That the said Hastings doth, in calculating the supposed time of their service, assume an arbitrary estimate of one year of war to four of peace; which (however moderate the calculation may appear on the average of the said Hastings's own government) doth involve a principle in a considerable degree repugnant to the system of perfect peace, inculcated in the standing orders of the Company.

6th, That, in estimating the pay of the cavalry to be commuted, the said Hastings doth fix the pay of each man at 50 rupees a month; which on 5000 troops, all cavalry, (as the said Hastings supposes the treaty of Lall-Dang to have meant,) would amount to an expense of 30 lacks a year, or between £300,000 or £400,000. And this expense, strictly resulting (according to the calculations of the said Hastings) from the intention of Sujah ul Dowlah's grant to Fyzoola Khân, was designed to be supported out of a jaghire, valued at 15 lacks only, or something more than £150,000 of yearly revenue, just half the amount of the expense to be incurred in consideration of the said jaghire.

And that a basis of negotiation so inconsistent, so arbitrary, and so unjust, is contrary to that uprightness and integrity, which should mark the transactions of a great state, and is highly derogatory to the honour of this nation.

VIII.

That notwithstanding the seeming moderation and justice of the said Hastings, in admitting the clear and undoubted right of Fyzoola Khân to insist on his treaty, the head of instruction immediately succeeding doth afford just reason for a violent presumption, that such apparent lenity was but policy, to give a colour to his conduct; he the said Hastings, in the very next paragraph, bringing forth a new engine of oppression, as follows:

"To demand the surrender of all the reiats (or peasants) of the Nabob vizier's dominions, to whom Fyzoola has given protection and service, *or an annual tribute, in compensation for the loss sustained by the Nabob vizier in his revenue, thus transferred to Fyzoola Khân.*

"You have stated the increase of his jaghire, occasioned by this act, at the moderate sum of fifteen lacks. *The tribute ought at least to be one third of that amount.*

"We conceive, that Fyzoola Khân himself may be disposed to yield to the preceding demand, on the additional condition of being allowed to hold his lands in ultumgaw (or an inheritable tenure) instead of his present tenure by jagheer (or a tenure for life). This we think the vizier can have no objection to grant, and we recommend it; *but for this a fine or peshcush ought to be immediately paid in the customary proportion of the jumma, estimated at* 30 *lacks.*"

IX.

That the resident Bristow (to whom the letter containing Major Palmer's instructions is addressed) nowhere attributes the increase of Fyzoola Khân's revenues to this protection of the fugitive reiats, subjects of the vizier: that the said Warren Hastings was, therefore, not warranted to make that pretext of such a peremptory demand; that as an inducement to make Fyzoola Khân agree to the said demand, it is offered to settle his lands upon a tenure, which would secure them to his children; but that settlement is to bring with it a new demand of a fine of thirty lacks, or £300,000 and upwards; that the principles of the said demand are violent and despotic, and the inducement to acquiescence deceitful and insidious; and that both the demand and the inducement are derogatory to the honour of this nation.

X.

That Major Palmer aforesaid proceeded under these instructions to Rampore, where his journey "*to extort a sum of money*" was previously known from Alliff Khân, vakeel of Fyzoola Khân at the vizier's court; and that, notwithstanding the assurances of the friendly disposition of government given by the said Hastings, (as is herein related,) the Nabob Fyzoola Khân did express the most serious and desponding apprehensions, both by letter and through his vakeel, to the

resident Bristow, who represents them to Major Palmer in the following manner:

"The Nabob Fyzoola Khân complains of the distresses he has this year suffered from the drought. The whole collections have, with great management, amounted to about twelve lacks of rupees, from which sum he has to support his troops, his family, and several relations and dependents of the late Rohilla chiefs. *He says it clearly appears to be intended to deprive him of his country, as the high demand you have made of him is inadmissible.* Should he have assented to it, it would be impossible to perform the conditions, and then his reputation would be injured by a breach of agreement. *Alliff Khân further represents, that it is his master's intention, in case the demand should not be relinquished by you, first to proceed to Lucknow, where he proposes having an interview with the vizier and resident; if he should not be able to obtain his own terms for a future possession of his jaghire, he will set off for Calcutta in order to pray for justice from the honourable the governor-general.* He observes, it is the custom of the honourable Company, when they deprive a chief of his country, to grant him some allowance. This he expects from Mr. Hastings's bounty; *but if he should be disappointed, he will certainly set off upon a pilgrimage to Mecca and Medina, and renounce the cares of the world.*"

"*He directs his vakeel to ascertain whether the English intend to deprive him of his country;* for if they do, he is ready to surrender it, upon receiving an order from the resident."

XI.

That after much negotiation the Nabob Fyzoola Khân, "being fully sensible, that an engagement to furnish military aid, *however clearly the conditions might be stated, must be a source of perpetual misunderstanding and inconveniencies,*" did at length agree with Major Palmer to give fifteen lacks, or £150,000 and upwards, by four instalments, that he might be exempted from all future claims of military service: that the said Palmer represents it to be his belief, "*that no person, not known to possess your* (the said Hastings's) *confidence and support in the degree, that I am supposed to do,* would have obtained nearly so good terms;" but from what motive "terms so good" were granted, and how the confidence and support of the said Hastings did

truly operate on the mind of Fyzoola Khân, doth appear to be better explained by another passage in the same letter, where the said Palmer congratulates himself on the *satisfaction which he gave to Fyzoola Khân* in the conduct of this negotiation, as he spent a month in order to effect "by argument and persuasion, *what he could have obtained in an hour by threats and compulsions.*"

FULL VINDICATION OF FYZOOLA KHÂN BY MAJOR PALMER AND MR. HASTINGS.

I.

THAT in the course of the said negotiation for establishing the rights of the Nabob Fyzoola Khân, Major Palmer aforesaid did communicate to the resident Bristow, and through the said resident to the council-general of Bengal, the full and direct denial of the Nabob Fyzoola Khân to all and every of the charges made or pretended to be made against him, as follows:

"Fyzoola Khân persists in denying the infringement on his part of any one article in the treaty, or the neglect of any obligation, which it imposed upon him.

"He does not admit of the *improvements reported to be made* in his jaghire; and even asserts, that the collections this year will fall short of the original jumma (or estimate) by reason of the long drought.

"He denies having exceeded the limited number of Rohillas in his service;

"And having refused the required aid of cavalry, made by Johnson, to act with General Goddard.

"He observes, respecting the charge of evading the vizier's requisition for the cavalry, lately stationed at Daranagur, to be stationed at Lucknow, that he is not bound by treaty to maintain a stationary force for the service of the vizier, but to supply an aid of 2000 or 3000 troops in time of war.

"Lastly, he asserts, that so far from encouraging the ryots (or peasants) of the vizier to settle in his jaghire, it has been his constant practice to deliver them up to the aumil of Rohilcund, whenever he could discover them."

II.

That, in giving his opinions on the aforesaid denials of the Nabob Fyzoola Khân, the said Palmer did not controvert any one of the constructions of the treaty advanced by the said Nabob.

That although the said Palmer, "from general appearances as well as universal report, did not doubt, that the jumma of the jaghire is *greatly increased*," yet he the said Palmer did not intimate, that it was increased in any degree near the *amount reported*, as it was drawn out in a regular estimate, transmitted to the said Palmer expressly for the purposes of his negotiation; which was of course by him produced to the Nabob Fyzoola Khân, and to which specifically the denial of Fyzoola Khân must be understood to apply.

That the said Palmer did not hint any doubt of the deficiency affirmed by Fyzoola Khân in the collections for the current year: and,

That if any increase of jumma did truly exist, whatever it may have been, the said Palmer did acknowledge it "to have been solemnly relinquished (in a private agreement) by the vizier."

That although the said Palmer did suppose the number of Rohillas (employed "in ordinary occupations) in Rampore alone, to exceed that limited by the treaty for his (Fyzoola Khân's) service," yet the said Palmer did by no means imply, that the Nabob Fyzoola Khân *maintained in his service* a single man more than was allowed by treaty; and by a particular and minute account of the troops of Fyzoola Khân, transmitted by the resident Bristow to the said Palmer, the number was stated but at 5840, probably including officers, who were not understood to be comprehended in the treaty.

That the said Palmer did further admit it "*to be not clearly expressed* in the treaty, whether the restriction included Rohillas of all descriptions;" but at any rate he adds, "it does not appear, that their number is formidable; or that he (Fyzoola Khân) *could by any means subsist such numbers as could cause any serious alarm to the vizier;* neither is there any appearance of their entertaining any views beyond the quiet possession of the advantages, which they at present enjoy."

And that in a subsequent letter, in which the said Palmer

thought it prudent "to vindicate himself from any possible insinuation, that he meant to sacrifice the vizier's interest," he, the said Palmer, did positively attest the new claim on Fyzoola Khân for the protection of the vizier's ryots to be wholly without foundation; as the Nabob Fyzoola Khân "had proved to him (Palmer) by producing receipts of various dates, and for great numbers of these people surrendered upon requisition from the vizier's officers."

III.

That over and above the aforesaid complete refutation of the different charges and pretexts, under which exactions had been practised, or attempted to be practised, on the Nabob Fyzoola Khân, the said Palmer did further condemn altogether the principle of calculation assumed in such exactions (even if they had been founded in justice) by the following explanation of the nature of the tenure, by which, under the treaty of Lall-Dang, the Nabob Fyzoola Khân held his possessions as a jaghiredar.

"There are no precedents in the ancient usage of the country for ascertaining the nuzzerana (customary present) or peshcush (regular fine) of grants of this nature: *they were bestowed by the prince as rewards or favours;* and the accustomary present in return was adapted to the dignity of the donor rather than to the value of the gift; *to which it never, I believe, bore any kind of proportion.*"

IV.

That a sum of money ("which of course was to be received by the Company") being now obtained, and the "*interests both of the Company and the vizier*" being thus much "*better promoted*" by "*establishing the rights*" of Fyzoola Khân, than they could have been by "*depriving him of his independency;*" when every undue influence of secret and criminal purposes was removed from the mind of the governor-general, Warren Hastings, Esquire, he the said Hastings did also concur with his friend and agent, Major Palmer, in the vindication of the Nabob Fyzoola Khân, and in the most ample manner.

That the said Warren Hastings did now clearly and explicitly understand the clauses of the treaty, "that Fyzoola

Khân should send *two* or *three* (and not *five*) thousand men, or *attend in person, in case it was requisite.*"

That the said Warren Hastings did now confess that the right of the vizier, under the treaty, was at best "but a *precarious and unserviceable right;* and that he thought 15 lacks, or £150,000 and upwards, an ample equivalent," (or, according to the expression of Major Palmer, *an excellent bargain,*) as in truth it was, "for expunging an article of such a tenor, and so loosely worded." And finally, that the said Hastings did give the following description of the general character, disposition, and circumstances of the Nabob Fyzoola Khân.

"The rumours, which had been spread of his hostile designs against the vizier, were totally groundless, and if he had been inclined, he had not the means, to make himself formidable; on the contrary, being in the decline of life, and possessing a very fertile and prosperous jaghire, it is more natural to suppose, that Fyzoola Khân wishes to spend the remainder of his days in quietness, than that he is preparing to embark in active and offensive scenes, which must end in his own destruction."

V.

Yet that, notwithstanding this virtual and implied crimination of his whole conduct toward the Nabob Fyzoola Khân, and after all the aforesaid acts systematically prosecuted in open violation of a positive treaty against a prince, who had an hereditary right to more than he actually possessed, for whose protection the faith of the Company and the nation was repeatedly pledged, and who had deserved and obtained the public thanks of the British government, when, in allusion to certain of the said acts, the court of directors had expressed to the said Hastings their wishes "to be considered rather as the guardians of the honour and property of the native powers, than as the instruments of oppression;" he, the said Hastings, in reply to the said directors, his masters, did conclude his official account of the final settlement with Fyzoola Khân, with the following indecent, because unjust, exultation:

"Such are the measures, which we shall ever wish to observe towards our allies or dependents upon our frontiers."

*** *As the Letter referred to in the VIIIth and XVIth Articles of Charge is not contained in any of the Appendixes to the Reports of the Select Committee, it has been thought necessary to annex it as an Appendix to these Charges.*

APPENDIX

TO THE VIIIth AND XVIth CHARGES.

COPY of a LETTER from Warren Hastings, Esquire, to William Devaynes, Esq., Chairman of the Court of Directors of the East India Company, dated Cheltenham, 11th of July, 1785; and printed by Order of the House of Commons.

To William Devaynes, Esquire, Chairman of the Honourable the Court of Directors.

SIR,

The honourable court of directors, in their general letter to Bengal, by the Surprise, dated the 16th March, 1784, were pleased to express their desire, that I should inform them of the periods when each sum of the presents, mentioned in my address of the 22nd May, 1782, was received, what were my motives for withholding the several receipts from the knowledge of the council, or of the court of directors, and what were my reasons for taking bonds for part of these sums, and for paying other sums into the treasury as deposits on my own account.

I have been kindly apprized, that the information required as above is yet expected from me. I hope, that the circumstances of my past situation, when considered, will plead my excuse for having thus long withheld it. The fact is, that I was not at the presidency when the Surprise arrived; and when I returned to it, my time and attention were so entirely engrossed to the day of my final departure from it by a variety of other more important occupations, of which, Sir, I may safely appeal to your testimony, grounded on the large portion contributed by myself of the volumes, which compose our consultations of that period, that the submission, which my respect would have enjoined me to pay to the command imposed on me, was lost to my recollection, perhaps from the stronger impres-

sion, which the first and distant perusal of it had left on my mind, that it was rather intended as a reprehension for something, which had given offence in my report of the original transaction, than as expressive of any want of a further elucidation of it.

I will now endeavour to reply to the different questions, which have been stated to me, in as explicit a manner as I am able. To such information as I can give, the honourable court is fully entitled, and where that shall prove defective I will point out the easy means, by which it may be rendered more complete.

First, I believe I can affirm with certainty, that the several sums mentioned in the account transmitted with my letter, above mentioned, were received at or within a very few days of the dates, which are prefixed to them in the account; but as this contains only the gross sums, and each of these was received in different payments, though at no great distance of time, I cannot therefore assign a greater degree of accuracy to the account. Perhaps the honourable court will judge this sufficient for any purpose, to which their inquiry was directed; but if it should not be so, I will beg leave to refer for a more minute information, and for the means of making any investigation, which they may think it proper to direct, respecting the particulars of this transaction, to Mr. Larkins, your accomptant-general, who was privy to every process of it, and possesses, as I believe, the original paper, which contained the only account that I ever kept of it. In this each receipt was, as I recollect, specifically inserted, with the name of the person by whom it was made; and I shall write to him to desire, that he will furnish you with the paper itself, if it is still in being, and in his hands, or with whatever he can distinctly recollect concerning it.

For my motives for withholding the several receipts from the knowledge of the council, or of the court of directors, and for taking bonds for part of these sums, and paying others into the treasury as deposits on my own account, I have generally accounted in my letter to the honourable the court of directors of the 22nd May, 1782; namely, that "I either chose to conceal the first receipts from public curiosity, by receiving bonds for the amount, or possibly acted without any studied design, which my memory, at that distance of time, could verify; and that I did not think it worth my care to observe the same means with the rest."—It will not be expected, that I should be able to give a more correct explanation of my intentions after a lapse of three years, having declared at the time, that many particulars had escaped my remembrance; neither shall I attempt to add more than the clearer affirmation of the facts implied in that report of them, and such inferences as necessarily, or with a strong probability, follow them. I have said, that the three first sums of the account were paid into the Company's treasury without passing through my hands. The second of these was forced into notice by its destination and application to the expense of a detach-

ment, which was formed and employed against Madajee Scindia, under the command of Lieutenant-Colonel Camac, as I particularly apprized the court of directors, in my letter of the 29th November, 1780. The other two were certainly not intended, when I received them, to be made public, though intended for public service, and actually applied to it. The exigencies of the government were at that time my own, and every pressure upon it rested with its full weight upon my mind. Wherever I could find allowable means of relieving those wants, I eagerly seized them; but neither could it occur to me as necessary to state on our proceedings every little aid, which I could thus procure, nor do I know how I could have stated it, without appearing to court favour by an ostentation, which I disdain, nor without the chance of exciting the jealousy of my colleagues by the constructive assertion of a separate and unparticipated merit, derived from the influence of my station, to which they might have laid an equal claim. I should have deemed it particularly dishonourable to receive for my own use money tendered by men of a certain class, from whom I had interdicted the receipt of presents to my inferiors, and bound them by oath not to receive them. I was therefore more than ordinarily cautious to avoid the suspicion of it which would scarcely have failed to light upon me, had I suffered the money to be brought directly to my own house, or to that of any person known to be in trust for me; for these reasons I caused it to be transported immediately to the treasury. There, you well know, Sir, it could not be received without being passed to some credit, and this could only be done by entering it as a loan, or as a deposit; the first was the least liable to reflection, and therefore I had obviously recourse to it. Why the second sum was entered as a deposit, I am utterly ignorant; possibly it was done without any special direction from me; possibly because it was the simplest mode of entry, and therefore preferred, as the transaction itself did not require concealment, having been already avowed.

Although I am firmly persuaded, that these were my sentiments on the occasion, yet I will not affirm that they were. Though I feel their impression as the remains of a series of thoughts retained on my memory, I am not certain, that they may not have been produced by subsequent reflection on the principal fact, combining with it the probable motives of it. Of this I am certain, that it was my design originally to have concealed the receipt of all the sums, except the second, even from the knowledge of the court of directors. They had answered my purpose of public utility, and I had almost totally dismissed them from my remembrance. But when fortune threw a sum in my way of a magnitude, which could not be concealed, and the peculiar delicacy of my situation at the time, in which I received it, made me more circumspect of appearances, I chose to apprize my employers of it, which I did hastily and gener-

ally; hastily, perhaps to prevent the vigilance and activity of secret calumny; and generally, because I knew not the exact amount of the sum, of which I was in the receipt, but not in the full possession: I promised to acquaint them with the result as soon as I should be in possession of it, and in the performance of my promise I thought it consistent with it to add to the account all the former appropriations of the same kind; my good genius then suggesting to me, with a spirit of caution, which might have spared me the trouble of this apology, had I universally attended to it, that if I had suppressed them, and they were afterwards known, I might be asked, what were my motives for withholding part of these receipts from the knowledge of the court of directors, and informing them of the rest.

It being my wish to clear up every doubt upon this transaction, which either my own mind could suggest, or which may have been suggested by others, I beg leave to suppose another question, and to state the terms of it in my reply, by informing you, the endorsement on the bonds was made about the period of my leaving the presidency, in the middle of the year 1781, in order to guard against their becoming a claim on the Company, as part of my estate, in the event of my death occurring in the course of the service, on which I was then entering.

This, Sir, is the plain history of the transaction. I should be ashamed to request, that you would communicate it to the honourable court of directors, whose time is too valuable for the intrusion of a subject so uninteresting, but that it is become a point of indispensable duty; I must therefore request the favour of you to lay it, at a convenient time, before them. In addressing it to you personally, I yield to my own feelings of the respect, which is due to them as a body, and to the assurances, which I derive from your experienced civilities, that you will kindly overlook the trouble imposed by it.

I have the honour to be, Sir,
Your very humble and most obedient servant,
(Signed) WARREN HASTINGS.

Cheltenham,
11th July, 1785.

LETTER TO WILLIAM ELLIOT, ESQ.

OCCASIONED BY THE ACCOUNT GIVEN IN A NEWSPAPER OF THE SPEECH MADE IN THE HOUSE OF LORDS, BY THE **** OF *******, IN THE DEBATE CONCERNING LORD FITZWILLIAM.

795.

Beaconsfield, May 26th, 1795.

MY DEAR SIR,

I have been told of the voluntary, which, for the entertainment of the House of Lords, has been lately played by his Grace the **** of *******, a great deal at my expense, and a little at his own. I confess I should have liked the composition rather better, if it had been quite new. But every man has his taste, and his Grace is an admirer of ancient music.

There may be sometimes too much even of a good thing. A toast is good, and a bumper is not bad; but the best toast may be so often repeated as to disgust the palate, and ceaseless rounds of bumpers may nauseate and overload the stomach. The ears of the most steady-voting politicians may at last be stunned with "three times three." I am sure I have been very grateful for the flattering remembrance made of me in the toasts of the Revolution Society, and of other clubs formed on the same laudable plan. After giving the brimming honours to citizen Thomas Paine, and to citizen Dr. Priestley, the gentlemen of these clubs seldom failed to bring me forth in my turn, and to drink, "Mr. Burke, and thanks to him for the discussion he has provoked."

I found myself elevated with this honour; for, even by the collision of resistance, to be the means of striking out sparkles of truth, if not merit, is at least felicity.

Here I might have rested. But when I found that the

great advocate, Mr. Erskine, condescended to resort to these bumper toasts, as the pure and exuberant fountains of politics and of rhetoric, (as I hear he did, in three or four speeches made in defence of certain worthy citizens,) I was rather let down a little. Though still somewhat proud of myself, I was not quite so proud of my voucher. Though he is no idolater of fame, in some way or other, Mr. Erskine will always do himself honour. Methinks, however, in following the precedents of these toasts, he seemed to do more credit to his diligence as a special pleader, than to his invention as an orator. To those who did not know the abundance of his resources, both of genius and erudition, there was something in it that indicated the want of a good assortment, with regard to richness and variety, in the magazine of topics and common-places which I suppose he keeps by him, in imitation of Cicero and other renowned declaimers of antiquity.

Mr. Erskine supplied something, I allow, from the stores of his imagination, in metamorphosing the jovial toasts of clubs into solemn special arguments at the bar. So far the thing showed talent: however, I must still prefer the bar of the tavern to the other bar. The toasts at the first hand were better than the arguments at the second. Even when the toasts began to grow old as sarcasms, they were washed down with still older pricked election port; then the acid of the wine made some amends for the want of anything piquant in the wit. But when his Grace gave them a second transformation, and brought out the vapid stuff, which had wearied the clubs and disgusted the courts; the drug made up of the bottoms of rejected bottles, all smelling so woefully of the cork and of the cask, and of everything except the honest old lamp, and when that sad draught had been further infected with the gaol pollution of the Old Bailey, and was dashed and brewed, and ineffectually stummed again into a senatorial exordium in the House of Lords, I found all the high flavour and mantling of my honours, tasteless, flat, and stale. Unluckily, the new tax on wine is felt even in the greatest fortunes, and his Grace submits to take up with the heel-taps of Mr. Erskine.

I have had the ill or good fortune to provoke two great men of this age to the publication of their opinions; I mean, citizen Thomas Paine, and his Grace the **** of *******. I

am not so great a leveller as to put these two great men on a par, either in the state, or the republic of letters but, "the field of glory is a field for all." It is a large one indeed, and we all may run, God knows where, in chase of glory, over the boundless expanse of that wild heath, whose horizon always flies before us. I assure his Grace, (if he will yet give me leave to call him so,) whatever may be said on the authority of the clubs, or of the bar, that citizen Paine (who, they will have it, hunts with me in couples, and who only moves as I drag him along) has a sufficient activity in his own native benevolence to dispose and enable him to take the lead for himself. He is ready to blaspheme his God, to insult his king, and to libel the constitution of his country, without any provocation from me, or any encouragement from his Grace. I assure him, that I shall not be guilty of the injustice of charging Mr. Paine's next work against religion and human society, upon his Grace's excellent speech in the House of Lords. I further assure this noble Duke, that I neither encouraged nor provoked that worthy citizen to seek for plenty, liberty, safety, justice, or lenity, in the famine, in the prisons, in the decrees of convention, in the revolutionary tribunal, and in the guillotine of Paris, rather than quietly to take up with what he could find in the glutted markets, the unbarricadoed streets, the drowsy Old Bailey judges, or, at worst, the airy, wholesome pillory of Old England. The choice of country was his own taste. The writings were the effects of his own zeal. In spite of his friend Dr. Priestley, he was a free agent. I admit, indeed, that my praises of the British government, loaded with all its encumbrances; clogged with its peers and its beef; its parsons and its pudding; its commons and its beer; and its dull slavish liberty of going about just as one pleases; had something to provoke a jockey of Norfolk,[1] who was inspired with the resolute ambition of becoming a citizen of France, to do something which might render him worthy of naturalization in that grand asylum of persecuted merit; something which should entitle him to a place in the senate of the adoptive country of all the gallant, generous, and humane. This, I say, was possible. But the truth is, (with great deference to his Grace I say it,) citizen

[1] Mr. Paine is a Norfolk man, from Thetford.

Paine acted without any provocation at all; he acted solely from the native impulses of his own excellent heart.

His Grace, like an able orator, as he is, begins with giving me a great deal of praise for talents which I do not possess. He does this to entitle himself, on the credit of this gratuitous kindness, to exaggerate my abuse of the parts which his bounty, and not that of nature, has bestowed upon me. In this, too, he has condescended to copy Mr. Erskine. These priests (I hope they will excuse me; I mean priests of the rights of man) begin by crowning me with their flowers and their fillets, and bedewing me with their odours, as a preface to their knocking me on the head with their consecrated axes. I have injured, say they, the constitution; and I have abandoned the Whig party and the Whig principles that I professed. I do not mean, my dear Sir, to defend myself against his Grace. I have not much interest in what the world shall think or say of me; as little has the world an interest in what I shall think or say of any one in it; and I wish that his Grace had suffered an unhappy man to enjoy, in his retreat, the melancholy privileges of obscurity and sorrow. At any rate, I have spoken, and I have written, on the subject. If I have written or spoken so poorly as to be quite forgot, a fresh apology will not make a more lasting impression. "I must let the tree lie as it falls." Perhaps I must take some shame to myself. I confess that I have acted on my own principles of government, and not on those of his Grace, which are, I dare say, profound and wise; but which I do not pretend to understand. As to the party to which he alludes, and which has long taken its leave of me, I believe the principles of the book which he condemns are very conformable to the opinions of many of the most considerable and most grave in that description of politicians. A few indeed, who, I admit, are equally respectable in all points, differ from me, and talk his Grace's language. I am too feeble to contend with them. They have the field to themselves. There are others, very young and very ingenious persons, who form, probably, the largest part of what his Grace, I believe, is pleased to consider as that party. Some of them were not born into the world, and all of them were children, when I entered into that connexion. I give due credit to the censorial brow, to

the broad phylacteries, and to the imposing gravity of those magisterial rabbins and doctors in the cabala of political science. I admit that "wisdom is as the grey hair to man, and that learning is like honourable old age." But, at a time when liberty is a good deal talked of, perhaps I might be excused, if I caught something of the general indocility. It might not be surprising, if I lengthened my chain a link or two, and, in an age of relaxed discipline, gave a trifling indulgence to my own notions. If that could be allowed, perhaps I might sometimes (by accident, and without an unpardonable crime) trust as much to my own very careful, and very laborious, though, perhaps, somewhat purblind disquisitions, as to their soaring, intuitive, eagle-eyed authority. But the modern liberty is a precious thing. It must not be profaned by too vulgar an use. It belongs only to the chosen few, who are born to the hereditary representation of the whole democracy, and who leave nothing at all, no, not the offal, to us poor outcasts of the plebeian race.

Amongst those gentlemen who came to authority as soon, or sooner, than they came of age, I do not mean to include his Grace. With all those native titles to empire over our minds which distinguish the others, he has a large share of experience. He certainly ought to understand the British constitution better than I do. He has studied it in the fundamental part. For one election I have seen, he has been concerned in twenty. Nobody is less of a visionary theorist; nobody has drawn his speculations more from practice. No peer has condescended to superintend with more vigilance the declining franchises of the poor Commons. "With thrice great Hermes he has outwatched the bear." Often have his candles been burned to the snuff, and glimmered and stunk in the sockets, whilst he grew pale at his constitutional studies; long sleepless nights has he wasted; long, laborious, shiftless journeys has he made, and great sums has he expended, in order to secure the purity, the independence, and the sobriety of elections, and to give a check, if possible, to the ruinous charges that go nearly to the destruction of the right of election itself.

Amidst these his labours, his Grace will be pleased to forgive me, if my zeal, less enlightened to be sure than his by midnight lamps and studies, has presumed to talk too favour-

ably of this constitution, and even to say something sounding like approbation of that body which has the honour to reckon his Grace at the head of it. Those who dislike this partiality, or, if his Grace pleases, this flattery of mine, have a comfort at hand. I may be refuted and brought to shame by the most convincing of all refutations, a practical refutation. Every individual peer for himself may show that I was ridiculously wrong: the whole body of those noble persons may refute me for the whole corps. If they please, they are more powerful advocates against themselves, than a thousand scribblers like me can be in their favour. If I were even possessed of those powers which his Grace, in order to heighten my offence, is pleased to attribute to me, there would be little difference. The eloquence of Mr. Erskine might save Mr. **** from the gallows, but no eloquence could save Mr. Jackson from the effects of his own potion.

In that unfortunate book of mine, which is put in the *index expurgatorius* of the modern Whigs, I might have spoken too favourably not only of those who wear coronets, but of those who wear crowns. Kings, however, have not only long arms, but strong ones too. A great northern potentate, for instance, is able in one moment, and with one bold stroke of his diplomatic pen, to efface all the volumes which I could write in a century, or which the most laborious publicists of Germany ever carried to the fair of Leipsic, as an apology for monarchs and monarchy. Whilst I, or any other poor, puny, private sophist, was defending the declaration of Pilnitz, his Majesty might refute me by the treaty of Basle. Such a monarch may destroy one republic because it had a king at its head, and he may balance this extraordinary act by founding another republic that has cut off the head of its king. I defended that great potentate for associating in a grand alliance for the preservation of the old governments of Europe; but he puts me to silence by delivering up all those governments (his own virtually included) to the new system of France. If he is accused before the Parisian tribunal (constituted for the trial of kings) for having polluted the soil of liberty by the tracks of his disciplined slaves, he clears himself by surrendering the finest parts of Germany (with a handsome cut of his own territories) to the

offended Majesty of the regicides of France. Can I resist this? Am I responsible for it, if, with a torch in his hand, and a rope about his neck, he makes *amende honorable to the Sans-Culotterie* of the republic, one and indivisible? In that humiliating attitude, in spite of my protests, he may supplicate pardon for his menacing proclamations; and, as an expiation to those whom he failed to terrify with his threats, he may abandon those whom he had seduced by his promises. He may sacrifice the royalists of France whom he had called to his standard, as a salutary example to those who shall adhere to their native sovereign, or shall confide in any other who undertakes the cause of oppressed kings and of loyal subjects.

How can I help it, if this high-minded prince will subscribe to the invectives which the regicides have made against all kings, and particularly against himself? How can I help it, if this royal propagandist will preach the doctrine of the rights of men? Is it my fault if his professors of literature read lectures on that code in all his academies, and if all the pensioned managers of the newspapers in his dominions diffuse it throughout Europe in an hundred journals? Can it be attributed to me, if he will initiate all his grenadiers, and all his hussars, in these high mysteries? Am I responsible, if he will make *le droit de l'homme*, or *la souveraineté du peuple*, the favourite parole of his military orders? Now that his troops are to act with the brave legions of freedom, no doubt he will fit them for their fraternity. He will teach the Prussians to think, to feel, and to act, like them, and to emulate the glories of the *regiment de l'échafaud*. He will employ the illustrious citizen Santerre, the general of his new allies, to instruct the dull Germans how they shall conduct themselves towards persons who, like Louis the XVIth (whose cause and person he once took into his protection,) shall dare without the sanction of the people, or with it, to consider themselves as hereditary kings. Can I arrest this great potentate in his career of glory? Am I blamable in recommending virtue and religion as the true foundation of all monarchies, because the protector of the three religions of the Westphalian arrangement, to ingratiate himself with the republic of philosophy, shall abolish all the three? It is not in my power to prevent the grand patron of the re-

formed church, if he chooses it, from annulling the Calvinistic sabbath, and establishing the decadi of atheism in all his states. He may even renounce and abjure his favourite mysticism in the temple of reason. In these things, at least, he is truly despotic. He has now shaken hands with everything which at first had inspired him with horror. It would be curious indeed to see (what I shall not however travel so far to see) the ingenious devices, and the elegant transparencies, which, on the restoration of peace, and the commencement of Prussian liberty, are to decorate Potzdam and Charlottenburgh *festigiante*. What shades of his armed ancestors of the house of Brandenburgh will the committee of *illuminés* raise up in the opera-house of Berlin, to dance a grand ballet in the rejoicings for this auspicious event? Is it a grand master of the Teutonic order, or is it the great elector? Is it the first king of Prussia or the last? or is the whole long line (long, I mean, *a parte anté*) to appear like Banquo's royal procession in the tragedy of Macbeth?

How can I prevent all these arts of royal policy, and all these displays of royal magnificence? How can I prevent the successor of Frederick the Great from aspiring to a new, and, in this age, unexampled kind of glory? Is it in my power to say, that he shall not make his confessions in the style of St. Austin or of Rousseau? That he shall not assume the character of the penitent and flagellant, and, grafting monkery on philosophy, strip himself of his regal purple, clothe his gigantic limbs in the sackcloth and the *hair-shirt*, and exercise on his broad shoulders the disciplinary scourge of the holy order of the *sans-culottes*? It is not in me to hinder kings from making new orders of religious and martial knighthood. I am not Hercules enough to uphold those orbs which the Atlases of the world are so desirous of shifting from their weary shoulders. What can be done against the magnanimous resolution of the great, to accomplish the degradation and the ruin of their own character and situation?

What I say of the German princes, that I say of all the other dignities and all the other institutions of the holy Roman empire. If they have a mind to destroy themselves, they may put their advocates to silence and their advisers to shame. I have often praised the aulick council. It is very

true I did so. I thought it a tribunal, as well formed as human wisdom could form a tribunal, for coercing the great, the rich, and the powerful; for obliging them to submit their necks to the imperial laws, and to those of nature and of nations; a tribunal well conceived for extirpating peculation, corruption, and oppression, from all the parts of that vast, heterogeneous mass, called the Germanic body. I should not be inclined to retract these praises upon any of the ordinary lapses into which human infirmity will fall; they might still stand though some of their *conclusums* should taste of the prejudices of country or of faction, whether political or religious. Some degree, even of corruption, should not make me think them guilty of suicide; but if we could suppose, that the aulick council, not regarding duty or even common decorum, listening neither to the secret admonitions of conscience, nor to the public voice of fame, some of the members basely abandoning their post, and others continuing in it only the more infamously to betray it, should give a judgment so shameless and so prostitute, of such monstrous and even portentous corruption, that no example in the history of human depravity, or even in the fictions of poetic imagination, could possibly match it; if it should be a judgment which with cold unfeeling cruelty, after long deliberations, should condemn millions of innocent people to extortion, to rapine, and to blood, and should devote some of the finest countries upon earth to ravage and desolation—does any one think that any servile apologies of mine, or any strutting and bullying insolence of their own, can save them from the ruin that must fall on all institutions of dignity or of authority, that are perverted from their purport to the oppression of human nature in others, and to its disgrace in themselves? As the wisdom of men makes such institutions, the folly of men destroys them. Whatever we may pretend, there is always more in the soundness of the materials, than in the fashion of the work. The order of a good building is something. But if it be wholly declined from its perpendicular, if the cement is loose and incoherent, if the stones are scaling with every change of the weather, and the whole toppling on our heads, what matter is it whether we are crushed by a Corinthian or a Doric ruin? The fine form of a vessel is a matter of use and of delight. It is pleasant to see her de-

corated with cost and art. But what signifies even the mathematical truth of her form? What signify all the art and cost with which she can be carved, and painted, and gilded, and covered with decorations from stem to stern? what signifies all her rigging and sails, her flags, her pendants, and her streamers? what signify even her cannon, her stores, and her provisions, if all her planks and timbers be unsound and rotten?

Quamvis Pontica pinus
Silvæ filia nobilis
Jactes et genus et nomen inutile.

I have been stimulated, I know not how, to give you this trouble by what very few, except myself, would think worth any trouble at all. In a speech in the House of Lords, I have been attacked for the defence of a scheme of government, in which that body inheres, and in which alone it can exist. Peers of Great Britain may become as penitent as the sovereign of Prussia. They may repent of what they have done in assertion of the honour of their king and in favour of their own safety. But never the gloom that lowers over the fortune of the cause, nor anything which the great may do towards hastening their own fall, can make me repent of what I have done by pen or voice (the only arms I possess) in favour of the order of things into which I was born, and in which I fondly hope to die.

In the long series of ages which have furnished the matter of history, never was so beautiful and so august a spectacle presented to the moral eye, as Europe afforded the day before the Revolution in France. I knew indeed that this prosperity contained in itself the seeds of its own danger. In one part of the society it caused laxity and debility; in the other it produced bold spirits and dark designs. A false philosophy passed from academies into courts; and the great themselves were infected with the theories which conducted to their ruin. Knowledge, which in the two last centuries either did not exist at all, or existed solidly on right principles and in chosen hands, was now diffused, weakened, and perverted. General wealth loosened morals, relaxed vigilance, and increased presumption. Men of talent began to compare, in the partition of the common stock of public prosperity, the proportions of the dividends with the merits

of the claimants. As usual, they found their portion not equal to their estimate (or perhaps to the public estimate) of their own worth. When it was once discovered by the Revolution in France, that a struggle between establishment and rapacity could be maintained, though but for one year, and in one place, I was sure that a practicable breach was made in the whole order of things and in every country. Religion, that held the materials of the fabric together, was first systematically loosened. All other opinions, under the name of prejudices, must fall along with it; and property, left undefended by principles, became a repository of spoils to tempt cupidity, and not a magazine to furnish arms for defence. I knew, that, attacked on all sides by the infernal energies of talents set in action by vice and disorder, authority could not stand upon authority alone. It wanted some other support than the poise of its own gravity. Situations formerly supported persons. It now became necessary that personal qualities should support situations. Formerly, where authority was found, wisdom and virtue were presumed. But now the veil was torn, and, to keep off sacrilegious intrusion, it was necessary that in the sanctuary of government something should be disclosed not only venerable but dreadful. Government was at once to show itself full of virtue and full of force. It was to invite partisans, by making it appear to the world that a generous cause was to be asserted; one fit for a generous people to engage in. From passive submission was it to expect resolute defence? No! It must have warm advocates and passionate defenders, which a heavy, discontented acquiescence never could produce. What a base and foolish thing is it for any consolidated body of authority to say, or to act as if it said, "I will put my trust not in my own virtue, but in your patience; I will indulge in effeminacy, in indolence, in corruption; I will give way to all my perverse and vicious humours, because you cannot punish me without the hazard of ruining yourselves!"

I wished to warn the people against the greatest of all evils,—a blind and furious spirit of innovation, under the name of reform. I was indeed well aware that power rarely reforms itself. So it is undoubtedly when all is quiet about it. But I was in hopes that provident fear might prevent

fruitless penitence. I trusted that danger might produce at least circumspection; I flattered myself, in a moment like this, that nothing would be added to make authority top-heavy; that the very moment of an earthquake would not be the time chosen for adding a story to our houses. I hoped to see the surest of all reforms, perhaps the only sure reform, the ceasing to do ill. In the mean time I wished to the people, the wisdom of knowing how to tolerate a condition which none of their efforts can render much more than tolerable. It was a condition, however, in which everything was to be found that could enable them to live to nature, and, if so they pleased, to live to virtue and to honour.

I do not repent that I thought better of those to whom I wished well, than they will suffer me long to think that they deserved. Far from repenting, I would to God that new faculties had been called up in me, in favour not of this or that man, or this or that system, but of the general, vital principle, that whilst it was in its vigour produced the state of things transmitted to us from our fathers; but which, through the joint operation of the abuses of authority and liberty, may perish in our hands. I am not of opinion that the race of men, and the commonwealths they create, like the bodies of individuals, grow effete and languid and bloodless, and ossify by the necessities of their own conformation, and the fatal operation of longevity and time. These analogies between bodies natural and politic, though they may sometimes illustrate arguments, furnish no argument of themselves. They are but too often used under the colour of a specious philosophy, to find apologies for the despair of laziness and pusillanimity, and to excuse the want of all manly efforts, when the exigencies of our country call for them the more loudly.

How often has public calamity been arrested on the very brink of ruin by the seasonable energy of a single man! Have we no such man amongst us? I am as sure as I am of my being, that one vigorous mind without office, without situation, without public functions of any kind, (at a time when the want of such a thing is felt, as I am sure it is,) I say, one such man, confiding in the aid of God, and full of just reliance in his own fortitude, vigour, enterprise, and perseverance, would first draw to him some few like himself,

and then that multitudes, hardly thought to be in existence, would appear, and troop about him.

If I saw this auspicious beginning, baffled and frustrated as I am, yet on the very verge of a timely grave, abandoned abroad and desolate at home, stripped of my boast, my hope, my consolation, my helper, my counsellor, and my guide, (you know in part what I have lost, and would to God I could clear myself of all neglect and fault in that loss,) yet thus, even thus, I would rake up the fire under all the ashes that oppress it. I am no longer patient of the public eye; nor am I of force to win my way, and to justle and elbow in a crowd. But, even in solitude, something may be done for society. The meditations of the closet have infected senates with a subtle phrensy, and inflamed armies with the brands of the furies. The cure might come from the same source with the distemper. I would add my part to those who would animate the people (whose hearts are yet right) to new exertions in the old cause.

Novelty is not the only source of zeal. Why should not a Maccabeus and his brethren arise to assert the honour of the ancient law, and to defend the temple of their forefathers, with as ardent a spirit, as can inspire any innovator to destroy the monuments of the piety and the glory of ancient ages? It is not a hazarded assertion, it is a great truth, that when once things are gone out of their ordinary course, it is by acts out of the ordinary course they can alone be re-established. Republican spirit can only be combated by a spirit of the same nature; of the same nature, but informed with another principle, and pointing to another end. I would persuade a resistance both to the corruption and to the reformation that prevails. It will not be the weaker, but much the stronger, for combating both together. A victory over real corruptions would enable us to baffle the spurious and pretended reformations. I would not wish to excite, or even to tolerate, that kind of evil spirit which invokes the powers of hell to rectify the disorders of the earth. No! I would add my voice with better, and I trust, more potent charms, to draw down justice, and wisdom, and fortitude from heaven, for the correction of human vice, and the recalling of human error from the devious ways into which it has been betrayed. I would wish to call the impulses of individuals at once to

the aid and to the control of authority. By this which I call the true republican spirit, paradoxical as it may appear, monarchies alone can be rescued from the imbecility of courts and the madness of the crowd. This republican spirit would not suffer men in high place to bring ruin on their country and on themselves. It would reform, not by destroying, but by saving, the great, the rich, and the powerful. Such a republican spirit, we perhaps fondly conceive to have animated the distinguished heroes and patriots of old, who knew no mode of policy but religion and virtue. These they would have paramount to all constitutions; they would not suffer monarchs, or senates, or popular assemblies, under pretences of dignity, or authority, or freedom, to shake off those moral riders which reason has appointed to govern every sort of rude power. These, in appearance loading them by their weight, do by that pressure augment their essential force. The momentum is increased by the extraneous weight. It is true in moral, as it is in mechanical science. It is true, not only in the draught, but in the race. These riders of the great, in effect, hold the reins which guide them in their course, and wear the spur that stimulates them to the goals of honour and of safety. The great must submit to the dominion of prudence and of virtue; or none will long submit to the dominion of the great.

"*Dis te minorem quod geris imperas.*"

This is the feudal tenure which they cannot alter.

Indeed, my dear Sir, things are in a bad state. I do not deny a good share of diligence, a very great share of ability, and much public virtue, to those who direct our affairs. But they are encumbered, not aided, by their very instruments, and by all the apparatus of the state. I think that our ministry (though there are things against them, which neither you nor I can dissemble, and which grieve me to the heart) is by far the most honest and by far the wisest system of administration in Europe. Their fall would be no trivial calamity.

Not meaning to depreciate the minority in parliament, whose talents are also great, and to whom I do not deny virtues, their system seems to me to be fundamentally wrong.

But whether wrong or right, they have not enough of coherence among themselves, nor of estimation with the public, nor of numbers. They cannot make up an administration. Nothing is more visible. Many other things are against them, which I do not charge as faults, but reckon among national misfortunes. Extraordinary things must be done, or one of the parties cannot stand as a ministry, nor the other even as an opposition. They cannot change their situations, nor can any useful coalition be made between them. I do not see the mode of it, nor the way to it. This aspect of things I do not contemplate with pleasure.

I well know that everything of the daring kind which I speak of is critical—but the times are critical. New things in a new world! I see no hopes in the common tracks. If men are not to be found who can be got to feel within them some impulse,

"——*quod nequeo monstrare, et sentio tantum,*"

and which makes them impatient of the present; if none can be got to feel that private persons may sometimes assume that sort of magistracy which does not depend on the nomination of kings, or the election of the people, but as an inherent and self-existent power which both would recognise; I see nothing in the world to hope.

If I saw such a group beginning to cluster, such as they are, they should have (all that I can give) my prayers and my advice. People talk of war, or cry for peace—Have they to the bottom considered the questions either of war, or peace, upon the scale of the existing world? No, I fear they have not.

Why should not you yourself be one of those to enter your name in such a list as I speak of? You are young; you have great talents, you have a clear head; you have a natural, fluent, and unforced elocution; your ideas are just, your sentiments benevolent, open, and enlarged—but this is too big for your modesty. Oh! this modesty in time and place is a charming virtue, and the grace of all other virtues. But it is sometimes the worst enemy they have. Let him, whose print I gave you the other day, be engraved in your memory! Had it pleased Providence to have spared him for the trying situations that seem to be coming on, notwithstanding that

he was sometimes a little dispirited by the disposition which we thought shown to depress him and set him aside, yet he was always buoyed up again; and, on one or two occasions, he discovered what might be expected from the vigour and elevation of his mind, from his unconquerable fortitude, and from the extent of his resources for every purpose of speculation and of action. Remember him, my friend, who in the highest degree honoured and respected you; and remember that great parts are a great trust. Remember, too, that mistaken or misapplied virtues, if they are not as pernicious as vice, frustrate at least their own natural tendencies, and disappoint the purposes of the great Giver.

Adieu. My dreams are finished.

THOUGHTS AND DETAILS ON SCARCITY.

ORIGINALLY PRESENTED TO

THE RIGHT HONOURABLE WILLIAM PITT,

IN THE MONTH OF NOVEMBER, 1795.

Of all things, an indiscreet tampering with the trade of provisions is the most dangerous, and it is always worst in the time when men are most disposed to it; that is, in the time of scarcity. Because there is nothing on which the passions of men are so violent, and their judgment so weak, and on which there exists such a multitude of ill-founded popular prejudices.

The great use of government is as a restraint; and there is no restraint which it ought to put upon others, and upon itself too, rather than that which is imposed on the fury of speculating under circumstances of irritation. The number of idle tales, spread about by the industry of faction, and by the zeal of foolish good-intention, and greedily devoured by the malignant credulity of mankind, tends infinitely to aggravate prejudices, which, in themselves, are more than sufficiently strong. In that state of affairs, and of the public with relation to them, the first thing that government owes to us, the people, is *information;* the next is timely coercion:—the one to guide our judgment; the other to regulate our tempers.

To provide for us in our necessities is not in the power of government. It would be a vain presumption in statesmen to think they can do it. The people maintain them, and not they the people. It is in the power of government to prevent much evil; it can do very little positive good in this, or perhaps in anything else. It is not only so of the state and statesman, but of all the classes and descriptions of the rich —they are the pensioners of the poor, and are maintained by

their superfluity. They are under an absolute, hereditary, and indefeasible dependence on those who labour, and are miscalled the poor.

The labouring people are only poor, because they are numerous. Numbers in their nature imply poverty. In a fair distribution among a vast multitude none can have much. That class of dependent pensioners called the rich is so extremely small, that if all their throats were cut, and a distribution made of all they consume in a year, it would not give a bit of bread and cheese for one night's supper to those who labour, and who in reality feed both the pensioners and themselves.

But the throats of the rich ought not to be cut, nor their magazines plundered; because in their persons they are trustees for those who labour, and their hoards are the banking houses of these latter. Whether they mean it or not, they do, in effect, execute their trust—some with more, some with less, fidelity and judgment. But, on the whole, the duty is performed, and everything returns, deducting some very trifling commission and discount, to the place from whence it arose. When the poor rise to destroy the rich, they act as wisely for their own purposes, as when they burn mills, and throw corn into the river, to make bread cheap.

When I say, that we of the people ought to be informed, inclusively I say, we ought not to be flattered; flattery is the reverse of instruction. The *poor* in that case would be rendered as improvident as the rich, which would not be at all good for them.

Nothing can be so base and so wicked as the political canting language, "The labouring *poor*." Let compassion be shown in action, the more the better, according to every man's ability; but let there be no lamentation of their condition. It is no relief to their miserable circumstances; it is only an insult to their miserable understandings. It arises from a total want of charity, or a total want of thought. Want of one kind was never relieved by want of any other kind. Patience, labour, sobriety, frugality, and religion, should be recommended to them; all the rest is downright *fraud*. It is horrible to call them "The *once happy* labourer."

Whether what may be called the moral or philosophical happiness of the laborious classes is increased or not, I can-

not say. The seat of that species of happiness is in the mind · and there are few data to ascertain the comparative state of the mind at any two periods. Philosophical happiness is, to want little. Civil or vulgar happiness is, to want much, and to enjoy much.

If the happiness of the animal man (which certainly goes somewhere towards the happiness of the rational man) be the object of our estimate, then I assert without the least hesitation, that the condition of those who labour (in all descriptions of labour, and in all gradations of labour, from the highest to the lowest inclusively) is on the whole extremely meliorated, if more and better food is any standard of melioration. They work more, it is certain; but they have the advantage of their augmented labour; yet whether that increase of labour be on the whole a *good* or an *evil*, is a consideration that would lead us a great way, and is not for my present purpose. But as to the fact of the melioration of their diet, I shall enter into the detail of proof whenever I am called upon: in the mean time, the known difficulty of contenting them with anything but bread made of the finest flour, and meat of the first quality, is proof sufficient.

I further assert, that even under all the hardships of the last year, the labouring people did, either out of their direct gains, or from charity, (which it seems is now an insult to them,) in fact, fare better than they did in seasons of common plenty, fifty or sixty years ago; or even at the period of my English observation, which is about forty-four years. I even assert, that full as many in that class as ever were known to do it before continued to save money; and this I can prove, so far as my own information and experience extend.

It is not true that the rate of wages has not increased with the nominal price of provisions. I allow it has not fluctuated with that price, nor ought it; and the squires of Norfolk had dined, when they gave it as their opinion, that it might or it ought to rise and fall with the market of provisions. The rate of wages in truth has no *direct* relation to that price. Labour is a commodity like every other, and rises or falls according to the demand. This is in the nature of things; however, the nature of things has provided for their necessities. Wages have been twice raised in my time; and they

bear a full proportion, or even a greater than formerly, to the medium of provision during the last bad cycle of twenty years. They bear a full proportion to the result of their labour. If we were wildly to attempt to force them beyond it, the stone which we had forced up the hill would only fall back upon them in a diminished demand, or, what indeed is the far lesser evil, an aggravated price, of all the provisions which are the result of their manual toil.

There is an implied contract, much stronger than any instrument or article of agreement between the labourer in any occupation and his employer—that the labour, so far as that labour is concerned, shall be sufficient to pay to the employer a profit on his capital, and a compensation for his risk; in a word, that the labour shall produce an advantage equal to the payment. Whatever is above that is a direct *tax;* and if the amount of that tax be left to the will and pleasure of another, it is an *arbitrary tax.*

If I understand it rightly, the tax proposed on the farming interest of this kingdom is to be levied at what is called the discretion of justices of peace.

The questions arising on this scheme of arbitrary taxation are these,—Whether it is better to leave all dealing, in which there is no force or fraud, collusion or combination, entirely to the persons mutually concerned in the matter contracted for; or to put the contract into the hands of those who can have none, or a very remote interest in it, and little or no knowledge of the subject.

It might be imagined that there would be very little difficulty in solving this question; for what man of any degree of reflection can think, that a want of interest in any subject closely connected with a want of skill in it, qualifies a person to intermeddle in any the least affair; much less in affairs that vitally concern the agriculture of the kingdom, the first of all its concerns, and the foundation of all its prosperity in every other matter by which that prosperity is produced.

The vulgar error on this subject arises from a total confusion in the very idea of things widely different in themselves;—those of convention, and those of judicature. When a contract is making, it is a matter of discretion and of interest between the parties. In that intercourse, and in

what is to arise from it, the parties are the masters. If they are not completely so, they are not free, and therefore their contracts are void.

But this freedom has no further extent, when the contract is made; then their discretionary powers expire, and a new order of things takes its origin. Then, and not till then, and on a difference between the parties, the office of the judge commences. He cannot dictate the contract. It is his business to see that it be *enforced;* provided that it is not contrary to pre-existing laws, or obtained by force or fraud. If he is in any way a maker or regulator of the contract, in so much he is disqualified from being a judge. But this sort of confused distribution of administrative and judicial characters, (of which we have already as much as is sufficient, and a little more,) is not the only perplexity of notions and passions which trouble us in the present hour.

What is doing supposes, or pretends, that the farmer and the labourer have opposite interests; that the farmer oppresses the labourer; and that a gentleman, called a justice of peace, is the protector of the latter, and a control and restraint on the former; and this is a point I wish to examine in a manner a good deal different from that in which gentlemen proceed, who confide more in their abilities than is fit, and suppose them capable of more than any natural abilities, fed with no other than the provender furnished by their own private speculations, can accomplish. Legislative acts attempting to regulate this part of economy do, at least as much as any other, require the exactest detail of circumstances, guided by the surest general principles that are necessary to direct experiment and inquiry, in order again from those details to elicit principles, firm and luminous general principles, to direct a practical legislative proceeding.

First, then, I deny that it is in this case, as in any other of necessary implication, that contracting parties should originally have had different interests. By accident it may be so undoubtedly at the outset; but then the contract is of the nature of a compromise; and compromise is founded on circumstances that suppose it the interest of the parties to be reconciled in some medium. The principle of compromise adopted, of consequence the interests cease to be different.

But in the case of the farmer and the labourer, their interests are always the same, and it is absolutely impossible that their free contracts can be onerous to either party. It is the interest of the farmer, that his work should be done with effect and celerity; and that cannot be, unless the labourer is well fed, and otherwise found with such necessaries of animal life, according to his habitudes, as may keep the body in full force, and the mind gay and cheerful. For of all the instruments of his trade, the labour of man (what the ancient writers have called the *instrumentum vocale*) is that on which he is most to rely for the repayment of his capital. The other two, the *semivocale* in the ancient classification, that is, the working stock of cattle, and the *instrumentum mutum*, such as carts, ploughs, spades, and so forth, though not all inconsiderable in themselves, are very much inferior in utility or in expense; and, without a given portion of the first, are nothing at all. For in all things whatever, the mind is the most valuable and the most important; and in this scale the whole of agriculture is in a natural and just order; the beast is as an informing principle to the plough and cart; the labourer is as reason to the beast; and the farmer is as a thinking and presiding principle to the labourer. An attempt to break this chain of subordination in any part is equally absurd; but the absurdity is the most mischievous in practical operation, where it is the most easy, that is, where it is the most subject to an erroneous judgment.

It is plainly more the farmer's interest that his men should thrive, than that his horses should be well fed, sleek, plump, and fit for use, or than that his waggon and ploughs should be strong, in good repair, and fit for service.

On the other hand, if the farmer cease to profit of the labourer, and that his capital is not continually manured and fructified, it is impossible that he should continue that abundant nutriment, and clothing, and lodging, proper for the protection of the instruments he employs.

It is therefore the first and fundamental interest of the labourer, that the farmer should have a full incoming profit on the product of his labour. The proposition is self-evident, and nothing but the malignity, perverseness, and ill-governed passions of mankind, and particularly the envy they bear to each other's prosperity, could prevent their seeing and ac-

knowledging it, with thankfulness to the benign and wise Disposer of all things, who obliges men, whether they will or not, in pursuing their own selfish interests, to connect the general good with their own individual success.

But who are to judge what that profit and advantage ought to be? Certainly no authority on earth. It is a matter of convention dictated by the reciprocal conveniences of the parties, and indeed by their reciprocal necessities.—But, if the farmer is excessively avaricious?—why so much the better—the more he desires to increase his gains, the more interested is he in the good condition of those, upon whose labour his gains must principally depend.

I shall be told by the zealots of the sect of regulation, that this may be true, and may be safely committed to the convention of the farmer and the labourer, when the latter is in the prime of his youth, and at the time of his health and vigour, and in ordinary times of abundance. But in calamitous seasons, under accidental illness, in declining life, and with the pressure of a numerous offspring, the future nourishers of the community, but the present drains and bloodsuckers of those who produce them, what is to be done? When a man cannot live and maintain his family by the natural hire of his labour, ought it not to be raised by authority?

On this head I must be allowed to submit, what my opinions have ever been; and somewhat at large.

And, first, I premise that labour is, as I have already intimated, a commodity, and, as such, an article of trade. If I am right in this notion, then labour must be subject to all the laws and principles of trade, and not to regulations foreign to them, and that may be totally inconsistent with those principles and those laws. When any commodity is carried to market, it is not the necessity of the vender, but the necessity of the purchaser, that raises the price. The extreme want of the seller has rather (by the nature of things with which we shall in vain contend) the direct contrary operation. If the goods at market are beyond the demand, they fall in their value; if below it, they rise. The impossibility of the subsistence of a man, who carries his labour to a market, is totally beside the question in this way of viewing it. The only question is, what is it worth to the buver?

But if authority comes in and forces the buyer to a price, what is this in the case (say) of a farmer who buys the labour of ten or twelve labouring men, and three or four handy-crafts, what is it, but to make an arbitrary division of his property among them?

The whole of his gains, I say it with the most certain conviction, never do amount anything like in value to what he pays to his labourers and artificers; so that a very small advance upon what *one* man pays to *many* may absorb the whole of what he possesses, and amount to an actual partition of all his substance among them. A perfect equality will indeed be produced;—that is to say, equal want, equal wretchedness, equal beggary, and on the part of the petitioners, a woeful, helpless, and desperate disappointment. Such is the event of all compulsory equalisations. They pull down what is above. They never raise what is below: and they depress high and low together beneath the level of what was originally the lowest.

If a commodity is raised by authority above what it will yield with a profit to the buyer, that commodity will be the less dealt in. If a second blundering interposition be used to correct the blunder of the first, and an attempt is made to force the purchase of the commodity, (of labour for instance,) the one of these two things must happen, either that the forced buyer is ruined, or the price of the product of the labour, in that proportion, is raised. Then the wheel turns round, and the evil complained of falls with aggravated weight on the complainant. The price of corn, which is the result of the expense of all the operations of husbandry taken together, and for some time continued, will rise on the labourer, considered as a consumer. The very best will be, that he remains where he was. But if the price of the corn should not compensate the price of labour, what is far more to be feared, the most serious evil, the very destruction of agriculture itself, is to be apprehended.

Nothing is such an enemy to accuracy of judgment as a coarse discrimination; a want of such classification and distribution as the subject admits of. Increase the rate of wages to the labourer, say the regulators—as if labour was but one thing, and of one value. But this very broad, generic term, *labour*, admits, at least, of two or three specific

descriptions: and these will suffice, at least, to let gentlemen discern a little the necessity of proceeding with caution in their coercive guidance of those, whose existence depends upon the observance of still nicer distinctions and sub-divisions, than commonly they resort to in forming their judgments on this very enlarged part of economy.

The labourers in husbandry may be divided: 1st, into those who are able to perform the full work of a man; that is, what can be done by a person from twenty-one years of age to fifty. I know no husbandry work (mowing hardly excepted) that is not equally within the power of all persons within those ages, the more advanced fully compensating by knack and habit what they lose in activity. Unquestionably, there is a good deal of difference between the value of one man's labour and that of another, from strength, dexterity, and honest application. But I am quite sure, from my best observation, that any given five men will, in their total, afford a proportion of labour equal to any other five within the periods of life I have stated; that is, that among such five men there will be one possessing all the qualifications of a good workman, one bad, and the other three middling, and approximating to the first and the last. So that in so small a platoon as that of even five, you will find the full complement of all that five men *can* earn. Taking five and five throughout the kingdom, they are equal: therefore, an error with regard to the equalisation of their wages by those who employ five, as farmers do at the very least, cannot be considerable.

2dly, Those who are able to work, but not the complete task of a day-labourer. This class is infinitely diversified, but will aptly enough fall into principal divisions. *Men*, from the decline, which after fifty becomes every year more sensible, to the period of debility and decrepitude, and the maladies that precede a final dissolution. *Women*, whose employment on husbandry is but occasional, and who differ more in effective labour one from another, than men do, on account of gestation, nursing, and domestic management, over and above the difference they have in common with men in advancing, in stationary, and in declining life. *Children*, who proceed on the reverse order, growing from less to greater utility, but with a still greater disproportion of nu-

triment to labour than is found in the second of these sub-divisions; as is visible to those who will give themselves the trouble of examining into the interior economy of a poor-house.

This inferior classification is introduced to show, that laws prescribing, or magistrates exercising, a very stiff and often inapplicable rule, or a blind and rash discretion, never can provide the just proportions between earning and salary on the one hand, and nutriment on the other: whereas interest, habit, and the tacit convention, that arise from a thousand nameless circumstances, produce a *tact* that regulates without difficulty, what laws and magistrates cannot regulate at all. The first class of labour wants nothing to equalise it; it equalises itself. The second and third are not capable of any equalisation.

But what if the rate of hire to the labourer comes far short of his necessary subsistence, and the calamity of the time is so great as to threaten actual famine? Is the poor labourer to be abandoned to the flinty heart and griping hand of base self-interest, supported by the sword of law, especially when there is reason to suppose that the very avarice of farmers themselves has concurred with the errors of government to bring famine on the land?

In that case, my opinion is this: Whenever it happens that a man can claim nothing according to the rules of commerce and the principles of justice, he passes out of that department, and comes within the jurisdiction of mercy. In that province the magistrate has nothing at all to do: his interference is a violation of the property which it is his office to protect. Without all doubt, charity to the poor is a direct and obligatory duty upon all Christians, next in order after the payment of debts, full as strong, and by nature made infinitely more delightful to us. Puffendorff, and other casuists, do not, I think, denominate it quite properly, when they call it a duty of imperfect obligation. But the manner, mode, time, choice of objects, and proportion, are left to private discretion; and, perhaps, for that very reason it is performed with the greater satisfaction, because the discharge of it has more the appearance of freedom; recommending us besides very specially to the Divine favour, as the exercise of a virtue most suitable to a being sensible of its own infirmity.

The cry of the people in cities and towns, though unfortunately (from a fear of their multitude and combination) the most regarded, ought, in *fact*, to be the *least* attended to upon this subject; for citizens are in a state of utter ignorance of the means by which they are to be fed, and they contribute little or nothing, except in an infinitely circuitous manner, to their own maintenance. They are truly, "*Fruges consumere nati.*" They are to be heard with great respect and attention upon matters within their province, that is, on trades and manufactures; but on anything that relates to agriculture, they are to be listened to with the same *reverence* which we pay to the dogmas of other ignorant and presumptuous men.

If any one were to tell them, that they were to give in an account of all the stock in their shops; that attempts would be made to limit their profits, or raise the price of the labouring manufacturers upon them, or recommend to government, out of a capital from the public revenues, to set up a shop of the same commodities, in order to rival them, and keep them to reasonable dealing, they would very soon see the impudence, injustice, and oppression of such a course. They would not be mistaken; but they are of opinion, that agriculture is to be subject to other laws, and to be governed by other principles.

A greater and more ruinous mistake cannot be fallen into, than that the trades of agriculture and grazing can be conducted upon any other than the common principles of commerce; namely, that the producer should be permitted, and even expected, to look to all possible profit, which, without fraud or violence, he can make; to turn plenty or scarcity to the best advantage he can; to keep back or to bring forward his commodities at his pleasure; to account to no one for his stock or for his gain. On any other terms he is the slave of the consumer; and that he should be so is of no benefit to the consumer. No slave was ever so beneficial to the master, as a freeman that deals with him on an equal footing by convention, formed on the rules and principles of contending interests and compromised advantages. The consumer, if he were suffered, would in the end always be the dupe of his own tyranny and injustice. The landed gentleman is never to forget, that the farmer is his representative.

It is a perilous thing to try experiments on the farmer. The farmer's capital (except in a few persons, and in a very few places) is far more feeble than commonly is imagined. The trade is a very poor trade; it is subject to great risks and losses. The capital, such as it is, is turned but once in the year; in some branches it requires three years before the money is paid. I believe never less than three in the turnip and grass land course, which is the prevalent course on the more or less fertile, sandy and gravelly loams, and these compose the soil in the south and south-east of England, the best adapted, and perhaps the only ones that are adapted, to the turnip husbandry.

It is very rare that the most prosperous farmer, counting the value of his quick and dead stock, the interest of the money he turns, together with his own wages as a bailiff or overseer, ever does make 12 or 15 *per centum* by the year on his capital. I speak of the prosperous. In most of the parts of England which have fallen within my observation, I have rarely known a farmer who to his own trade has not added some other employment or traffic, that, after a course of the most unremitting parsimony and labour, (such for the greater part is theirs,) and persevering in his business for a long course of years, died worth more than paid his debts, leaving his posterity to continue in nearly the same equal conflict between industry and want, in which the last predecessor, and a long line of predecessors before him, lived and died.

Observe that I speak of the generality of farmers, who have not more than from one hundred and fifty to three or four hundred acres. There are few in this part of the country within the former, or much beyond the latter extent. Unquestionably in other places there are much larger. But, I am convinced, whatever part of England be the theatre of his operations, a farmer, who cultivates twelve hundred acres, which I consider as a large farm, though I know there are larger, cannot proceed, with any degree of safety and effect, with a smaller capital than ten thousand pounds: and that he cannot, in the ordinary course of culture, make more upon that great capital of ten thousand pounds, than twelve hundred a year.

As to the weaker capitals, an easy judgment may be formed

by what very small errors they may be further attenuated, enervated, rendered unproductive, and perhaps totally destroyed.

This constant precariousness, and ultimately moderate limits of a farmer's fortune, on the strongest capital, I press, not only on account of the hazardous speculations of the times, but because the excellent and most useful works of my friend, Mr. Arthur Young, tend to propagate that error, (such I am very certain it is,) of the largeness of a farmer's profits. It is not that his account of the produce does often greatly exceed, but he by no means makes the proper allowance for accidents and losses. I might enter into a convincing detail, if other more troublesome and more necessary details were not before me.

This proposed discretionary tax on labour militates with the recommendations of the board of agriculture: they recommend a general use of the drill culture. I agree with the board, that where the soil is not excessively heavy, or encumbered with large loose stones, (which however is the case with much otherwise good land,) that course is the best, and most productive; provided that the most accurate eye, the most vigilant superintendence, the most prompt activity, which has no such day as to-morrow in its calendar, the most steady foresight and pre-disposing order to have everybody and everything ready in its place, and prepared to take advantage of the fortunate, fugitive moment, in this coquetting climate of ours—provided, I say, all these combine to speed the plough, I admit its superiority over the old and general methods. But under procrastinating, improvident, ordinary husbandmen, who may neglect or let slip the few opportunities of sweetening and purifying their ground with perpetually renovated toil, and undissipated attention, nothing, when tried to any extent, can be worse, or more dangerous: the farm may be ruined, instead of having the soil enriched and sweetened by it.

But the excellence of the method on a proper soil, and conducted by husbandmen, of whom there are few, being readily granted, how, and on what conditions, is this culture obtained? Why, by a very great increase of labour; by an augmentation of the third part, at least, of the hand-labour, to say nothing of the horses and machinery employed in or-

dinary tillage. Now, every man must be sensible how little becoming the gravity of legislature it is to encourage a board which recommends to us, and upon very weighty reasons unquestionably, an enlargement of the capital we employ in the operations of the hand, and then to pass an act, which taxes that manual labour, already at a very high rate; thus compelling us to diminish the quantity of labour which in the vulgar course we actually employ.

What is true of the farmer is equally true of the middle man; whether the middle man acts as factor, jobber, salesman, or speculator, in the markets of grain. These traders are to be left to their free course; and the more they make, and the richer they are, and the more largely they deal, the better both for the farmer and consumer, between whom they form a natural and most useful link of connexion; though, by the machinations of the old evil counsellor, *Envy*, they are hated and maligned by both parties.

I hear that middle men are accused of monopoly. Without question, the monopoly of authority is, in every instance and in every degree, an evil; but the monopoly of capital is the contrary. It is a great benefit, and a benefit particularly to the poor. A tradesman who has but an hundred pounds capital, which (say) he can turn but once a year, cannot live upon a *profit* of 10 *per cent.* because he cannot live upon ten pounds a year; but a man of ten thousand pounds capital can live and thrive upon 5 *per cent.* profit in the year, because he has five hundred pounds a year. The same proportion holds in turning it twice or thrice. These principles are plain and simple; and it is not our ignorance, so much as the levity, the envy, and the malignity of our nature, that hinders us from perceiving and yielding to them: but we are not to suffer our vices to usurp the place of our judgment.

The balance between consumption and production makes price. The market settles, and alone can settle, that price. Market is the meeting and conference of the *consumer* and *producer*, when they mutually discover each other's wants. Nobody, I believe, has observed with any reflection what market is, without being astonished at the truth, the correctness, the celerity, the general equity, with which the balance of wants is settled. They, who wish the destruction

of that balance, and would fain by arbitrary regulation decree, that defective production should not be compensated by increased price, directly lay their *axe* to the root of production itself.

They may, even in one year of such false policy, do mischiefs incalculable; because the trade of a farmer is, as I have before explained, one of the most precarious in its advantages, the most liable to losses, and the least profitable of any that is carried on. It requires ten times more labour, of vigilance, of attention, of skill, and, let me add, of good fortune also, to carry on the business of a farmer with success, than what belongs to any other trade. Seeing things in this light, I am far from presuming to censure the late circular instruction of council to lord-lieutenants—but I confess I do not clearly discern its object. I am greatly afraid that the inquiry will raise some alarm as a measure, leading to the French system of putting corn into requisition. For that was preceded by an inquisition somewhat similar in its principle, though, according to their mode, their principles are full of that violence, *which here* is not much to be feared. It goes on a principle directly opposite to mine: it presumes, that the market is no fair *test* of plenty or scarcity. It raises a suspicion, which may affect the tranquillity of the public mind, "that the farmer keeps back, and takes unfair advantages by delay;" on the part of the dealer, it gives rise obviously to a thousand nefarious speculations.

In case the return should on the whole prove favourable, is it meant to ground a measure for encouraging exportation and checking the import of corn? If it is not, what end can it answer? And, I believe, it is not.

This opinion may be fortified by a report gone abroad, that intentions are entertained of erecting public granaries, and that this inquiry is to give government an advantage in its purchases.

I hear that such a measure has been proposed, and is under deliberation; that is, for government to set up a granary in every market town, at the expense of the state, in order to extinguish the dealer, and to subject the farmer to the consumer, by securing corn to the latter at a certain and steady price.

If such a scheme is adopted, I should not like to answer for the safety of the granary, of the agents, or of the town itself, in which the granary was erected—the first storm of popular phrensy would fall upon that granary.

So far in a political light.

In an economical light, I must observe, that the construction of such granaries throughout the kingdom would be at an expense beyond all calculation. The keeping them up would be at a great charge. The management and attendance would require an army of agents, store-keepers, clerks, and servants. The capital to be employed in the purchase of grain would be enormous. The waste, decay, and corruption, would be a dreadful drawback on the whole dealing; and the dissatisfaction of the people, at having decayed, tainted, or corrupted corn sold to them, as must be the case, would be serious.

This climate (whatever others may be) is not favourable to granaries, where wheat is to be kept for any time. The best, and indeed the only good granary, is the rick yard of the farmer, where the corn is preserved in its own straw, sweet, clean, wholesome, free from vermin and from insects, and comparatively at a trifle of expense. This, and the barn, enjoying many of the same advantages, have been the sole granaries of England from the foundation of its agriculture to this day. All this is done at the expense of the undertaker, and at his sole risk. He contributes to government, he receives nothing from it but protection, and to this he has a *claim*.

The moment that government appears at market, all the principles of market will be subverted. I don't know whether the farmer will suffer by it as long as there is a tolerable market of competition; but I am sure that, in the first place, the trading government will speedily become a bankrupt, and the consumer in the end will suffer. If government makes all its purchases at once it will instantly raise the market upon itself. If it makes them by degrees, it must follow the course of the market. If it follows the course of the market, it will produce no effect, and the consumer may as well buy as he wants—therefore all the expense is incurred gratis.

But if the object of this scheme should be, what I suspect

it is, to destroy the dealer, commonly called the middle man, and by incurring a voluntary loss to carry the baker to deal with government, I am to tell them that they must set up another trade, that of a miller or a mealman, attended with a new train of expenses and risks. If in both these trades they should succeed, so as to exclude those who trade on natural and private capitals, then they will have a monopoly in their hands, which, under the appearance of a monopoly of capital, will, in reality, be a monopoly of authority, and will ruin whatever it touches. The agriculture of the kingdom cannot stand before it.

A little place like Geneva, of not more than from twenty-five to thirty thousand inhabitants, which has no territory, or next to none; which depends for its existence on the good-will of three neighbouring powers, and is of course continually in a state of something like a *siege*, or in the speculation of it, might find some resource in state granaries, and some revenue from the monopoly of what was sold to the keepers of public-houses. This is a policy for a state too small for agriculture. It is not (for instance) fit for so great a country as the Pope possesses, where, however, it is adopted and pursued in a greater extent, and with more strictness. Certain of the Pope's territories, from whence the city of Rome is supplied, being obliged to furnish Rome and the granaries of his Holiness with corn at a certain price, that part of the papal territories is utterly ruined. That ruin may be traced with certainty to this sole cause, and it appears indubitably by a comparison of their state and condition with that of the other part of the ecclesiastical dominions not subjected to the same regulations, which are in circumstances highly flourishing.

The reformation of this evil system is in a manner impracticable; for, first, it does keep bread and all other provisions equally subject to the chamber of supply, at a pretty reasonable and regular price, in the city of Rome. This preserves quiet among the numerous poor, idle, and naturally mutinous people of a very great capital. But the quiet of the town is purchased by the ruin of the country, and the ultimate wretchedness of both. The next cause which renders this evil incurable, is, the jobs which have grown out of it, and which, in spite of all precautions, would grow out of

such things, even under governments far more potent than the feeble authority of the Pope.

This example of Rome, which has been derived from the most ancient times, and the most flourishing period of the Roman empire, (but not of the Roman agriculture,) may serve as a great caution to all governments, not to attempt to feed the people out of the hands of the magistrates. If once they are habituated to it, though but for one half year, they will never be satisfied to have it otherwise. And having looked to government for bread, on the very first scarcity they will turn and bite the hand that fed them. To avoid that evil, government will redouble the causes of it; and then it will become inveterate and incurable.

I beseech the government (which I take in the largest sense of the word, comprehending the two Houses of parliament) seriously to consider that years of scarcity or plenty do not come alternately, or at short intervals, but in pretty long cycles and irregularly, and consequently that we cannot assure ourselves, if we take a wrong measure, from the temporary necessities of one season; but that the next, and probably more, will drive us to the continuance of it; so that, in my opinion, there is no way of preventing this evil, which goes to the destruction of all our agriculture, and of that part of our internal commerce which touches our agriculture the most nearly, as well as the safety and very being of government, but manfully to resist the very first idea, speculative or practical, that it is within the competence of government, taken as government, or even of the rich, as rich, to supply to the poor those necessaries which it has pleased the Divine Providence for a while to withhold from them. We, the people, ought to be made sensible, that it is not in breaking the laws of commerce, which are the laws of nature, and consequently the laws of God, that we are to place our hope of softening the Divine displeasure to remove any calamity under which we suffer, or which hangs over us.

So far as to the principles of general policy.

As to the state of things which is urged as a reason to deviate from them, these are the circumstances of the harvest of 1794 and 1795. With regard to the harvest of 1794, in relation to the noblest grain—wheat, it is allowed to have been somewhat short, but not excessively; and, in quality,

for the seven-and-twenty years, during which I have been a farmer, I never remember wheat to have been so good. The world were, however, deceived in their speculations upon it —the farmer as well as the dealer. Accordingly the price fluctuated beyond anything I can remember; for, at one time of the year, I sold my wheat at £14 a load, (I sold off all I had, as I thought this was a reasonable price,) when at the end of the season, if I had then had any to sell, I might have got thirty guineas for the same sort of grain. I sold all that I had, as I said, at a comparatively low price, because I thought it a good price, compared with what I thought the general produce of the harvest; but when I came to consider what my own *total* was, I found that the quantity had not answered my expectation. It must be remembered, that this year of produce, (the year 1794,) short, but excellent, followed a year which was not extraordinary in production, nor of a superior quality, and left but little in store. At first this was not felt, because the harvest came in unusually early —earlier than common, by a full month.

The winter, at the end of 1794, and beginning of 1795, was more than usually unfavourable both to corn and grass, owing to the sudden relaxation of very rigorous frosts, followed by rains, which were again rapidly succeeded by frosts of still greater rigour than the first.

Much wheat was utterly destroyed. The clover grass suffered in many places. What I never observed before, the rye-grass, or coarse bent, suffered more than the clover. Even the meadow-grass in some places was killed to the very roots. In the spring, appearances were better than we expected. All the early sown grain recovered itself, and came up with great vigour; but that which was late sown, was feeble, and did not promise to resist any blights in the spring, which, however, with all its unpleasant vicissitudes, passed off very well; and nothing looked better than the wheat at the time of blooming:—but at the most critical time of all, a cold, dry east wind, attended with very sharp frosts, longer and stronger than I recollect at that time of year, destroyed the flowers, and withered up, in an astonishing manner, the whole side of the ear next to the wind. At that time I brought to town some of the ears, for the purpose of showing to my friends the operation of those un-

natural frosts, and according to their extent I predicted a great scarcity. But such is the pleasure of agreeable prospects, that my opinion was little regarded.

On threshing, I found things as I expected—the ears not filled, some of the capsules quite empty, and several others containing only withered, hungry grain, inferior to the appearance of rye. My best ears and grains were not fine; never had I grain of so low a quality—yet I sold one load for £21. At the same time I bought my seed wheat (it was excellent) at £23. Since then the price has risen, and I have sold about two loads of the same sort at £23. Such was the state of the market when I left home last Monday. Little remains in my barn. I hope some in the rick may be better; since it was earlier sown, as well as I can recollect. Some of my neighbours have better, some quite as bad, or even worse. I suspect it will be found, that, wherever the blighting wind and those frosts at blooming time have prevailed, the produce of the wheat crop will turn out very indifferent. Those parts which have escaped will, I can hardly doubt, have a reasonable produce.

As to the other grains, it is to be observed, as the wheat ripened very late, (on account, I conceive, of the blights,) the barley got the start of it, and was ripe first. The crop was with me, and wherever my inquiry could reach, excellent; in some places far superior to mine.

The clover, which came up with the barley, was the finest I remember to have seen.

The turnips of this year are generally good.

The clover sown last year, where not totally destroyed, gave two good crops, or one crop and a plentiful feed; and bating the loss of the rye-grass, I do not remember a better produce.

The meadow-grass yielded but a middling crop, and neither of the sown or natural grass was there in any farmer's possession any remainder from the year worth taking into account. In most places, there was none at all.

Oats with me were not in a quantity more considerable than in commonly good seasons; but I have never known them heavier than they were in other places. The oat was not only a heavy but an uncommonly abundant crop. My ground under pease did not exceed an acre, or thereabouts,

but the crop was great indeed. I believe it is throughout the country exuberant.

It is however to be remarked, as generally of all the grains, so particularly of the pease, that there was not the smallest quantity in reserve.

The demand of the year must depend solely on its own produce; and the price of the spring-corn is not to be expected to fall very soon, or at any time very low.

Uxbridge is a great corn market. As I came through that town, I found that, at the last market-day, barley was at forty shillings a quarter; oats there were literally none; and the innkeeper was obliged to send for them to London. I forgot to ask about pease. Potatoes were 5*s*. the bushel.

In the debate on this subject in the House, I am told that a leading member of great ability, *little conversant in these matters*, observed, that the general uniform dearness of butcher's meat, butter, and cheese, could not be owing to a defective produce of wheat; and on this ground insinuated a suspicion of some unfair practice on the subject, that called for inquiry.

Unquestionably the mere deficiency of wheat could not cause the dearness of the other articles, which extends not only to the provisions he mentioned, but to every other without exception.

The cause is indeed so very plain and obvious, that the wonder is the other way. When a properly directed inquiry is made, the gentlemen who are amazed at the price of these commodities will find, that when hay is at six pounds a load, as they must know it is, herbage, and for more than one year, must be scanty, and they will conclude, that if grass be scarce, beef, veal, mutton, butter, milk, and cheese, *must* be dear.

But to take up the matter somewhat more in detail—if the wheat harvest in 1794, excellent in quality, was defective in quantity, the barley harvest was in quality ordinary enough, and in quantity deficient. This was soon felt in the price of malt.

Another article of produce (beans) was not at all plentiful. The crop of pease was wholly destroyed, so that several farmers pretty early gave up all hopes on that head, and cut the green haulm as fodder for the cattle, then perishing for

want of food in that dry and burning summer. I myself came off better than most—I had about the fourth of a crop of pease.

It will be recollected, that, in a manner, all the bacon and pork consumed in this country (the far largest consumption of meat out of towns) is, when growing, fed on grass, and on whey, or skimmed milk; and when fatting, partly on the latter. This is the case in the dairy countries, all of them great breeders and feeders of swine; but for the much greater part, and in all the corn countries, they are fattened on beans, barley meal, and pease. When the food of the animal is scarce, his flesh must be dear. This, one would suppose, would require no great penetration to discover.

This failure of so very large a supply of flesh in one species, naturally throws the whole demand of the consumer on the diminished supply of all kinds of flesh, and, indeed, on all the matters of human sustenance. Nor, in my opinion, are we to expect a greater cheapness in that article for this year, even though corn should grow cheaper, as it is to be hoped it will. The store swine, from the failure of subsistence last year, are now at an extravagant price. Pigs, at our fairs, have sold lately for fifty shillings, which, two years ago, would not have brought more than twenty.

As to sheep, none, I thought, were strangers to the general failure of the article of turnips last year; the early having been burned, as they came up, by the great drought and heat; the late, and those of the early which had escaped, were destroyed by the chilling frosts of the winter, and the wet and severe weather of the spring. In many places a full fourth of the sheep or the lambs were lost; what remained of the lambs were poor and ill-fed, the ewes having had no milk. The calves came late, and they were generally an article, the want of which was as much to be dreaded as any other. So that article of food, formerly so abundant in the early part of the summer, particularly in London, and which in a great part supplied the place of mutton for nearly two months, did little less than totally fail.

All the productions of the earth link in with each other. All the sources of plenty, in all and every article, were dried or frozen up. The scarcity was not, as gentlemen seem to suppose, in wheat only.

Another cause, and that not of inconsiderable operation, tended to produce a scarcity in flesh provision. It is one that on many accounts cannot be too much regretted, and the rather, as it was the sole *cause* of a scarcity in that article, which arose from the proceedings of men themselves. I mean the stop put to the distillery.

The hogs (and that would be sufficient) which were fed with the waste wash of that produce, did not demand the fourth part of the corn used by farmers in fattening them. The spirit was nearly so much clear gain to the nation. It is an odd way of making flesh cheap, to stop or check the distillery.

The distillery in itself produces an immense article of trade almost all over the world, to Africa, to North America, and to various parts of Europe. It is of great use, next to food itself, to our fisheries and to our whole navigation. A great part of the distillery was carried on by damaged corn, unfit for bread, and by barley and malt of the lowest quality. These things could not be more unexceptionably employed. The domestic consumption of spirits produced, without complaints, a very great revenue, applicable, if we pleased, in bounties to the bringing corn from other places, far beyond the value of that consumed in making it, or to the encouragement of its increased production at home.

As to what is said, in a physical and moral view, against the home consumption of spirits, experience has long since taught me very little to respect the declamations on that subject—Whether the thunder of the laws, or the thunder of eloquence, "is hurled on *gin*," always I am thunder proof. The alembic, in my mind, has furnished to the world a far greater benefit and blessing, than if the *opus maximum* had been really found by chemistry, and, like Midas, we could turn everything into gold.

Undoubtedly there may be a dangerous abuse in the excess of spirits; and at one time I am ready to believe the abuse was great. When spirits are cheap, the business of drunkenness is achieved with little time or labour; but that evil I consider to be wholly done away. Observation for the last forty years, and very particularly for the last thirty, has furnished me with ten instances of drunkenness from other causes, for one from this. Ardent spirit is a great medicine,

often to remove distempers—much more frequently to prevent them, or to chase them away in their beginnings. It is not nutritive in *any great* degree. But, if not food, it greatly alleviates the want of it. It invigorates the stomach for the digestion of poor meagre diet, not easily alliable to the human constitution. Wine the poor cannot touch. Beer, as applied to many occasions, (as among seamen and fishermen for instance,) will by no means do the business. Let me add, what wits inspired with champaign and claret will turn into ridicule—it is a medicine for the mind. Under the pressure of the cares and sorrows of our mortal condition, men have at all times, and in all countries, called in some physical aid to their moral consolations,—wine, beer, opium, brandy, or tobacco.

I consider therefore the stopping of the distillery, economically, financially, commercially, medicinally, and, in some degree, morally too, as a measure rather well meant than well considered. It is too precious a sacrifice to prejudice.

Gentlemen well know whether there be a scarcity of partridges, and whether that be an effect of hoarding and combination. All the tame race of birds live and die as the wild do.

As to the lesser articles, they are like the greater. They have followed the fortune of the season. Why are fowls dear? was not this the farmer's or jobber's fault? I sold from my yard to a jobber, six young and lean fowls, for four and twenty shillings; fowls, for which, two years ago, the same man would not have given a shilling apiece.—He sold them afterwards at Uxbridge, and they were taken to London to receive the last hand.

As to the operation of the war in causing the scarcity of provisions, I understand that Mr. Pitt has given a particular answer to it—but I do not think it worth powder and shot.

I do not wonder the papers are so full of this sort of matter, but I am a little surprised it should be mentioned in parliament. Like all great state questions, peace and war may be discussed, and different opinions fairly formed, on political grounds, but on a question of the present price of provisions, when peace with the regicides is always uppermost, I can only say that great is the love of it.

After all, have we not reason to be thankful to the Giver

of all good? In our history, and when the "labourer of England is said to have been once happy," we find constantly, after certain intervals, a period of real famine; by which a melancholy havoc was made among the human race. The price of provisions fluctuated dreadfully, demonstrating a deficiency very different from the worst failures of the present moment. Never, since I have known England, have I known more than a comparative scarcity. The price of wheat, taking a number of years together, has had no very considerable fluctuation, nor has it risen exceedingly until within this twelvemonth. Even now, I do not know of one man, woman, or child, that has perished from famine; fewer, if any, I believe, than in years of plenty, when such a thing may happen by accident. This is owing to a care and superintendence of the poor, far greater than any I remember.

The consideration of this ought to bind us all, rich and poor together, against those wicked writers of the newspapers, who would inflame the poor against their friends, guardians, patrons, and protectors. Not only very few (I have observed that I know of none, though I live in a place as poor as most) have actually died of want, but we have seen no traces of those dreadful exterminating epidemics, which, in consequence of scanty and unwholesome food, in former times, not unfrequently wasted whole nations. Let us be saved from too much wisdom of our own, and we shall do tolerably well.

It is one of the finest problems in legislation, and what has often engaged my thoughts whilst I followed that profession, "What the state ought to take upon itself to direct by the public wisdom, and what it ought to leave, with as little interference as possible, to individual discretion." Nothing, certainly, can be laid down on the subject that will not admit of exceptions, many permanent, some occasional. But the clearest line of distinction, which I could draw, whilst I had my chalk to draw any line, was this; that the state ought to confine itself to what regards the state, or the creatures of the state, namely, the exterior establishment of its religion; its magistracy; its revenue; its military force by sea and land; the corporations that owe their existence to its fiat; in a word, to everything that is *truly and properly* public, to the public peace, to the public safety, to the pub-

lic order, to the public prosperity. In its preventive police it ought to be sparing of its efforts, and to employ means, rather few, unfrequent, and strong, than many, and frequent, and, of course, as they multiply their puny politic race, and dwindle, small and feeble. Statesmen who know themselves will, with the dignity which belongs to wisdom, proceed only in this the superior orb and first mover of their duty steadily, vigilantly, severely, courageously: whatever remains will, in a manner, provide for itself. But as they descend from the state to a province, from a province to a parish, and from a parish to a private house, they go on accelerated in their fall. They *cannot* do the lower duty; and, in proportion as they try it, they will certainly fail in the higher. They ought to know the different departments of things; what belongs to laws, and what manners alone can regulate. To these, great politicians may give a leaning, but they cannot give a law.

Our legislature has fallen into this fault as well as other governments; all have fallen into it more or less. The once mighty state, which was nearest to us locally, nearest to us in every way, and whose ruins threaten to fall upon our heads, is a strong instance of this error. I can never quote France without a foreboding sigh—ΕΣΕΤΑΙ 'ΗΜΑΡ! Scipio said it to his recording Greek friend amidst the flames of the great rival of his country. That state has fallen by the hands of the parricides of their country, called the revolutionists, and constitutionalists, of France, a species of traitors, of whose fury and atrocious wickedness nothing in the annals of the phrensy and depravation of mankind had before furnished an example, and of whom I can never think or speak without a mixed sensation of disgust, of horror, and of detestation, not easy to be expressed. These nefarious monsters destroyed their country for what was good in it: for much good there was in the constitution of that noble monarchy, which, in all kinds, formed and nourished great men, and great patterns of virtue to the world. But though its enemies were not enemies to its faults, its faults furnished them with means for its destruction. My dear departed friend, whose loss is even greater to the public than to me, had often remarked, that the leading vice of the French monarchy, (which he had well studied,) was in good intention ill-directed, and a restless desire of governing too much. The

hand of authority was seen in everything, and in every place. All, therefore, that happened amiss in the course even of domestic affairs, was attributed to the government; and as it always happens in this kind of officious universal interference, what began in odious power, ended always, I may say without an exception, in contemptible imbecility. For this reason, as far as I can approve of any novelty, I thought well of the provincial administrations. Those, if the superior power had been severe, and vigilant, and vigorous, might have been of much use politically in removing government from many invidious details. But as everything is good or bad, as it is related or combined, government being relaxed above as it was relaxed below, and the brains of the people growing more and more addle with every sort of visionary speculation, the shiftings of the scene in the provincial theatres became only preparatives to a revolution in the kingdom, and the popular actings there only the rehearsals of the terrible drama of the republic.

Tyranny and cruelty may make men justly wish the downfal of abused powers, but I believe that no government ever yet perished from any other direct cause than its own weakness. My opinion is against an over-doing of any sort of administration, and more especially against this most momentous of all meddling on the part of authority; the meddling with the subsistence of the people.

A LETTER

FROM

THE RIGHT HON. EDMUND BURKE,

TO A NOBLE LORD,

ON THE ATTACKS MADE UPON HIM AND HIS PENSION, IN THE HOUSE OF LORDS, BY THE DUKE OF BEDFORD AND THE EARL OF LAUDERDALE, EARLY IN THE PRESENT SESSION OF PARLIAMENT.

1796.

My Lord,

I could hardly flatter myself with the hope, that so very early in the season I should have to acknowledge obligations to the Duke of Bedford, and to the Earl of Lauderdale. These noble persons have lost no time in conferring upon me that sort of honour, which it is alone within their competence, and which it is certainly most congenial to their nature, and to their manners, to bestow.

To be ill spoken of, in whatever language they speak, by the zealots of the new sect in philosophy and politics, of which these noble persons think so charitably, and of which others think so justly, to me, is no matter of uneasiness or surprise. To have incurred the displeasure of the Duke of Orleans or the Duke of Bedford, to fall under the censure of citizen Brissot or of his friend the Earl of Lauderdale, I ought to consider as proofs, not the least satisfactory, that I have produced some part of the effect I proposed by my endeavours. I have laboured hard to earn, what the noble lords are generous enough to pay. Personal offence I have given them none. The part they take against me is from zeal to the cause. It is well! It is perfectly well! I have to do homage to their justice. I have to thank the Bedfords and the Lauderdales for having so faithfully and so fully ac-

quitted towards me whatever arrear of debt was left undischarged by the Priestleys and the Paines.

Some, perhaps, may think them executors in their own wrong: I at least have nothing to complain of. They have gone beyond the demands of justice. They have been (a little perhaps beyond their intention) favourable to me. They have been the means of bringing out, by their invectives, the handsome things which Lord Grenville has had the goodness and condescension to say in my behalf. Retired as I am from the world, and from all its affairs and all its pleasures, I confess it does kindle, in my nearly extinguished feelings, a very vivid satisfaction to be so attacked and so commended. It is soothing to my wounded mind, to be commended by an able, vigorous, and well-informed statesman, and at the very moment when he stands forth with a manliness and resolution, worthy of himself and of his cause, for the preservation of the person and government of our sovereign, and therein for the security of the laws, the liberties, the morals, and the lives of his people. To be in any fair way connected with such things, is indeed a distinction. No philosophy can make me above it: no melancholy can depress me so low, as to make me wholly insensible to such an honour.

Why will they not let me remain in obscurity and inaction? Are they apprehensive, that if an atom of me remains, the sect has something to fear? Must I be annihilated, lest, like old *John Zisca's*, my skin might be made into a drum, to animate Europe to eternal battle, against a tyranny that threatens to overwhelm all Europe, and all the human race?

My Lord, it is a subject of awful meditation. Before this of France, the annals of all time have not furnished an instance of a *complete* revolution. That Revolution seems to have extended even to the constitution of the mind of man. It has this of wonderful in it, that it resembles what Lord Verulam says of the operations of nature. It was perfect, not only in its elements and principles, but in all its members and its organs from the very beginning. The moral scheme of France furnishes the only pattern ever known, which they who admire will *instantly* resemble. It is indeed an inexhaustible repertory of one kind of examples. In my

wretched condition, though hardly to be classed with the living, I am not safe from them. They have tigers to fall upon animated strength. They have hyenas to prey upon carcasses. The national menagerie is collected by the first physiologists of the time; and it is defective in no description of savage nature. They pursue even such as me, into the obscurest retreats, and haul them before their revolutionary tribunals. Neither sex, nor age, nor the sanctuary of the tomb, is sacred to them. They have so determined a hatred to all privileged orders, that they deny even to the departed the sad immunities of the grave. They are not wholly without an object. Their turpitude purveys to their malice; and they unplumb the dead for bullets to assassinate the living. If all revolutionists were not proof against all caution, I should recommend it to their consideration, that no persons were ever known in history, either sacred or profane, to vex the sepulchre, and, by their sorceries, to call up the prophetic dead, with any other event, than the prediction of their own disastrous fate.—"Leave me, oh leave me to repose!"

In one thing I can excuse the Duke of Bedford for his attack upon me and my mortuary pension. He cannot readily comprehend the transaction he condemns. What I have obtained was the fruit of no bargain; the production of no intrigue; the result of no compromise; the effect of no solicitation. The first suggestion of it never came from me, mediately or immediately, to his Majesty or any of his ministers. It was long known that the instant my engagements would permit it, and before the heaviest of all calamities had for ever condemned me to obscurity and sorrow, I had resolved on a total retreat. I had executed that design. I was entirely out of the way of serving or of hurting any statesman, or any party, when the ministers so generously and so nobly carried into effect the spontaneous bounty of the crown. Both descriptions have acted as became them. When I could no longer serve them, the ministers have considered my situation. When I could no longer hurt them, the revolutionists have trampled on my infirmity. My gratitude, I trust, is equal to the manner in which the benefit was conferred. It came to me indeed, at a time of life, and in a state of mind and body, in which no circumstance of

fortune could afford me any real pleasure. But this was no fault in the royal donor, or in his ministers, who were pleased, in acknowledging the merits of an invalid servant of the public, to assuage the sorrows of a desolate old man.

It would ill become me to boast of anything. It would as ill become me, thus called upon, to depreciate the value of a long life, spent with unexampled toil in the service of my country. Since the total body of my services, on account of the industry which was shown in them, and the fairness of my intentions, have obtained the acceptance of my sovereign, it would be absurd in me to range myself on the side of the Duke of Bedford and the corresponding society, or, as far as in me lies, to permit a dispute on the rate at which the authority appointed by *our* constitution to estimate such things has been pleased to set them.

Loose libels ought to be passed by in silence and contempt. By me they have been so always. I knew that as long as I remained in public, I should live down the calumnies of malice, and the judgments of ignorance. If I happened to be now and then in the wrong, (as who is not?) like all other men, I must bear the consequence of my faults and my mistakes. The libels of the present day are just of the same stuff as the libels of the past. But they derive an importance from the rank of the persons they come from, and the gravity of the place where they were uttered. In some way or other I ought to take some notice of them. To assert myself thus traduced is not vanity or arrogance. It is a demand of justice; it is a demonstration of gratitude. If I am unworthy, the ministers are worse than prodigal. On that hypothesis, I perfectly agree with the Duke of Bedford.

For whatever I have been (I am now no more) I put myself on my country. I ought to be allowed a reasonable freedom, because I stand upon my deliverance; and no culprit ought to plead in irons. Even in the utmost latitude of defensive liberty, I wish to preserve all possible decorum. Whatever it may be in the eyes of these noble persons themselves, to me their situation calls for the most profound respect. If I should happen to trespass a little, which I trust I shall not, let it always be supposed, that a confusion of characters may produce mistakes; that, in the masquerades of the grand carnival of our age, whimsical ad-

ventures happen; odd things are said and pass off. If I should fail a single point in the high respect I owe to those illustrious persons, I cannot be supposed to mean the Duke of Bedford and the Earl of Lauderdale of the House of Peers, but the Duke of Bedford and the Earl of Lauderdale of Palace-Yard!—The Dukes and Earls of Brentford. There they are on the pavement; there they seem to come nearer to my humble level; and, virtually at least, to have waived their high privilege.

Making this protestation, I refuse all revolutionary tribunals, where men have been put to death for no other reason, than that they had obtained favours from the Crown. I claim, not the letter, but the spirit, of the old English law, that is, to be tried by my peers. I decline his Grace's jurisdiction as a judge. I challenge the Duke of Bedford as a juror to pass upon the value of my services. Whatever his natural parts may be, I cannot recognise, in his few and idle years, the competence to judge of my long and laborious life. If I can help it, he shall not be on the inquest of my *quantum meruit*. Poor rich man! He can hardly know anything of public industry in its exertions, or can estimate its compensations when its work is done. I have no doubt of his Grace's readiness in all the calculations of vulgar arithmetic; but I shrewdly suspect, that he is little studied in the theory of moral proportions; and has never learned the rule of three in the arithmetic of policy and state.

His Grace thinks I have obtained too much. I answer, that my exertions, whatever they have been, were such as no hopes of pecuniary reward could possibly excite; and no pecuniary compensation can possibly reward them. Between money and such services, if done by abler men than I am, there is no common principle of comparison; they are quantities incommensurable. Money is made for the comfort and convenience of animal life. It cannot be a reward for what mere animal life must indeed sustain, but never can inspire. With submission to his Grace, I have not had more than sufficient. As to any noble use, I trust I know how to employ, as well as he, a much greater fortune than he possesses. In a more confined application, I certainly stand in need of every kind of relief and easement much more than he does. When I say I have

not received more than I deserve, is this the language I hold to Majesty? No! Far, very far, from it! Before that presence, I claim no merit at all. Everything towards me is favour, and bounty. One style to a gracious benefactor; another to a proud and insulting foe.

His Grace is pleased to aggravate my guilt, by charging my acceptance of his Majesty's grant as a departure from my ideas, and the spirit of my conduct with regard to economy. If it be, my ideas of economy were false and ill-founded. But they are the Duke of Bedford's ideas of economy I have contradicted, and not my own. If he means to allude to certain bills brought in by me on a message from the throne in 1782, I tell him that there is nothing in my conduct that can contradict either the letter or the spirit of those acts. Does he mean the pay-office act? I take it for granted he does not. The act to which he alludes, is, I suppose, the establishment act. I greatly doubt whether his Grace has ever read the one or the other. The first of these systems cost me, with every assistance which my then situation gave me, pains incredible. I found an opinion common through all the offices, and general in the public at large, that it would prove impossible to reform and methodize the office of paymaster-general. I undertook it, however; and I succeeded in my undertaking. Whether the military service, or whether the general economy of our finances, have profited by that act, I leave to those who are acquainted with the army, and with the treasury, to judge.

An opinion full as general prevailed also at the same time, that nothing could be done for the regulation of the civil-list establishment. The very attempt to introduce method into it, and any limitations to its services, was held absurd. I had not seen the man, who so much as suggested one economical principle, or an economical expedient, upon that subject. Nothing but coarse amputation, or coarser taxation, were then talked of, both of them without design, combination, or the least shadow of principle. Blind and headlong zeal, or factious fury, were the whole contribution brought by the most noisy on that occasion, towards the satisfaction of the public, or the relief of the Crown.

Let me tell my youthful censor, that the necessities of that time required something very different from what others then

suggested, or what his Grace now conceives. Let me inform him, that it was one of the most critical periods in our annals.

Astronomers have supposed, that if a certain comet, whose path intercepted the ecliptic, had met the earth in some (I forget what) sign, it would have whirled us along with it, in its eccentric course, into God knows what regions of heat and cold. Had the portentous comet of the rights of man, (which "from its horrid hair shakes pestilence and war," and "with fear of change perplexes monarchs,") had that comet crossed upon us in that internal state of England, nothing human could have prevented our being irresistibly hurried, out of the highway of heaven, into all the vices, crimes, horrors, and miseries of the French Revolution.

Happily, France was not then Jacobinised. Her hostility was at a good distance. We had a limb cut off; but we preserved the body. We lost our colonies; but we kept our constitution. There was, indeed, much intestine heat; there was a dreadful fermentation. Wild and savage insurrection quitted the woods, and prowled about our streets in the name of reform. Such was the distemper of the public mind, that there was no madman, in his maddest ideas, and maddest projects, who might not count upon numbers to support his principles and execute his designs.

Many of the changes, by a great misnomer called parliamentary reforms, went, not in the intention of all the professors and supporters of them, undoubtedly, but went in their certain, and, in my opinion, not very remote effect, home to the utter destruction of the constitution of this kingdom. Had they taken place, not France, but England, would have had the honour of leading up the death-dance of democratic revolution. Other projects, exactly coincident in time with those, struck at the very existence of the kingdom under any constitution. There are who remember the blind fury of some, and the lamentable helplessness of others; here, a torpid confusion, from a panic fear of the danger; there, the same inaction from a stupid insensibility to it; here, well-wishers to the mischief; there, indifferent lookers-on. At the same time, a sort of national convention, dubious in its nature, and perilous in its example, nosed parliament in the very seat of its authority; sat with a sort of superintendence over it; and little less than dictated to it, not only laws, but

the very form and essence of legislature itself. In Ireland things ran in a still more eccentric course. Government was unnerved, confounded, and in a manner suspended. Its equipoise was totally gone. I do not mean to speak disrespectfully of Lord North. He was a man of admirable parts; of general knowledge; of a versatile understanding fitted for every sort of business; of infinite wit and pleasantry; of a delightful temper; and with a mind most perfectly disinterested. But it would be only to degrade myself by a weak adulation, and not to honour the memory of a great man, to deny that he wanted something of the vigilance and spirit of command, that the time required. Indeed, a darkness, next to the fog of this awful day, loured over the whole region. For a little time the helm appeared abandoned—

Ipse diem noctemque negat discernere cœlo,
Nec meminisse viæ mediâ Palinurus in undâ.

At that time I was connected with men of high place in the community. They loved liberty as much as the Duke of Bedford can do; and they understood it at least as well. Perhaps their politics, as usual, took a tincture from their character, and they cultivated what they loved. The liberty they pursued was a liberty inseparable from order, from virtue, from morals, and from religion; and was neither hypocritically nor fanatically followed. They did not wish, that liberty, in itself one of the first of blessings, should in its perversion become the greatest curse which could fall upon mankind. To preserve the constitution entire, and practically equal to all the great ends of its formation, not in one single part, but in all its parts, was to them the first object. Popularity and power they regarded alike. These were with them only different means of obtaining that object; and had no preference over each other in their minds, but as one or the other might afford a surer or a less certain prospect of arriving at that end. It is some consolation to me in the cheerless gloom, which darkens the evening of my life, that with them I commenced my political career, and never for a moment, in reality, nor in appearance, for any length of time, was separated from their good wishes and good opinion.

By what accident it matters not, nor upon what desert,

but just then, and in the midst of that hunt of obloquy, which ever has pursued me with a full cry through life, I had obtained a very considerable degree of public confidence. I know well enough how equivocal a test this kind of popular opinion forms of the merit that obtained it. I am no stranger to the insecurity of its tenure. I do not boast of it. It is mentioned to show, not how highly I prize the thing, but my right to value the use I made of it. I endeavoured to turn that short-lived advantage to myself into a permanent benefit to my country. Far am I from detracting from the merit of some gentlemen, out of office or in it, on that occasion. No!—It is not my way to refuse a full and heaped measure of justice to the aids that I receive. I have, through life, been willing to give everything to others; and to reserve nothing for myself, but the inward conscience, that I had omitted no pains to discover, to animate, to discipline, to direct the abilities of the country for its service, and to place them in the best light to improve their age, or to adorn it. This conscience I have. I have never suppressed any man; never checked him for a moment in his course, by any jealousy, or by any policy. I was always ready, to the height of my means, (and they were always infinitely below my desires,) to forward those abilities which overpowered my own. He is an ill-furnished undertaker, who has no machinery but his own hands to work with. Poor in my own faculties, I ever thought myself rich in theirs. In that period of difficulty and danger, more especially, I consulted, and sincerely co-operated with, men of all parties, who seemed disposed to the same ends, or to any main part of them. Nothing to prevent disorder was omitted: when it appeared, nothing to subdue it was left uncounselled, nor unexecuted, as far as I could prevail. At the time I speak of, and having a momentary lead, so aided and so encouraged, and as a feeble instrument in a mighty hand—I do not say I saved my country; I am sure I did my country important service. There were few, indeed, that did not at that time acknowledge it, and that time was thirteen years ago. It was but one voice, that no man in the kingdom better deserved an honourable provision should be made for him.

So much for my general conduct through the whole of the portentous crisis from 1780 to 1782, and the general sense

then entertained of that conduct by my country. But my character, as a reformer, in the particular instances which the Duke of Bedford refers to, is so connected in principle with my opinions on the hideous changes, which have since barbarized France, and, spreading thence, threaten the political and moral order of the whole world, that it seems to demand something of a more detailed discussion.

My economical reforms were not, as his Grace may think, the suppression of a paltry pension or employment, more or less. Economy in my plans was, as it ought to be, secondary, subordinate, instrumental. I acted on state principles. I found a great distemper in the commonwealth; and, according to the nature of the evil and of the object, I treated it. The malady was deep; it was complicated, in the causes and in the symptoms. Throughout it was full of contra-indicants. On one hand government, daily growing more invidious from an apparent increase of the means of strength, was every day growing more contemptible by real weakness. Nor was this dissolution confined to government commonly so called. It extended to parliament; which was losing not a little in its dignity and estimation, by an opinion of its not acting on worthy motives. On the other hand, the desires of the people (partly natural and partly infused into them by art) appeared in so wild and inconsiderate a manner, with regard to the economical object, (for I set aside for a moment the dreadful tampering with the body of the constitution itself,) that, if their petitions had literally been complied with, the state would have been convulsed; and a gate would have been opened, through which all property might be sacked and ravaged. Nothing could have saved the public from the mischiefs of the false reform but its absurdity; which would soon have brought itself, and with it all real reform, into discredit. This would have left a rankling wound in the hearts of the people, who would know they had failed in the accomplishment of their wishes, but who, like the rest of mankind in all ages, would impute the blame to anything rather than to their own proceedings. But there were then persons in the world, who nourished complaint; and would have been thoroughly disappointed if the people were ever satisfied. I was not of that humour. I wished that they *should* be satisfied. It was my aim to give to the people the

substance of what I knew they desired, and what I thought was right, whether they desired it or not, before it had been modified for them into senseless petitions. I knew that there is a manifest, marked distinction, which ill men with ill designs, or weak men incapable of any design, will constantly be confounding, that is, a marked distinction between change and reformation. The former alters the substance of the objects themselves; and gets rid of all their essential good, as well as of all the accidental evil, annexed to them. Change is novelty; and whether it is to operate any one of the effects of reformation at all, or whether it may not contradict the very principle upon which reformation is desired, cannot be certainly known beforehand. Reform is, not a change in the substance, or in the primary modification, of the object, but, a direct application of a remedy to the grievance complained of. So far as that is removed, all is sure. It stops there; and, if it fails, the substance which underwent the operation, at the very worst, is but where it was.

All this, in effect, I think, but am not sure, I have said elsewhere. It cannot at this time be too often repeated; line upon line; precept upon precept; until it comes into the currency of a proverb, *to innovate is not to reform.* The French revolutionists complained of everything; they refused to reform anything; and they left nothing, no, nothing at all *unchanged.* The consequences are *before* us,—not in remote history; not in future prognostication: they are about us; they are upon us. They shake the public security; they menace private enjoyment. They dwarf the growth of the young; they break the quiet of the old. If we travel, they stop our way. They infest us in town; they pursue us to the country. Our business is interrupted; our repose is troubled; our pleasures are saddened; our very studies are poisoned and perverted, and knowledge is rendered worse than ignorance, by the enormous evils of this dreadful innovation. The revolution harpies of France, sprung from night and hell, or from that chaotic anarchy, which generates equivocally "all monstrous, all prodigious things," cuckoo-like, adulterously lay their eggs, and brood over, and hatch them in the nest of every neighbouring state. These obscene harpies, who deck themselves in I know not what divine attributes, but who in reality are foul and ravenous birds of

prey, (both mothers and daughters,) flutter over our heads, and souse down upon our tables, and leave nothing unrent, unrifled, unravaged, or unpolluted with the slime of their filthy offal.[1]

If his Grace can contemplate the result of this complete innovation, or, as some friends of his will call it, *reform*, in the whole body of its solidity and compounded mass, at which, as Hamlet says, the face of heaven glows with horror and indignation, and which, in truth, makes every reflecting mind, and every feeling heart, perfectly thought-sick, without a thorough abhorrence of everything they say, and everything they do, I am amazed at the morbid strength or the natural infirmity of his mind.

It was then not my love, but my hatred, to innovation, that produced my plan of reform. Without troubling myself with the exactness of the logical diagram, I considered them as things substantially opposite. It was to prevent that evil, that I proposed the measures, which his Grace is pleased, and I am not sorry he is pleased, to recall to my recollection. I had (what I hope that noble duke will remember in all its operations) a state to preserve, as well as a state to reform. I had a people to gratify, but not to inflame, or to mislead. I do not claim half the credit for what I did, as for what I prevented from being done. In that situation of the public mind, I did not undertake, as was then proposed, to new-model the House of Commons or the House of Lords; or to change the authority under which any officer of the Crown acted, who was suffered at all to exist. Crown, Lords, Commons, judicial system, system of

[1] Tristius haud illis monstrum, nec sævior ulla
Pestis, et ira Deûm Stygiis sese extulit undis.
Virginei volucrum vultus; fædissima ventris
Proluvies; uncæque manus; et pallida semper
Ora fame——

Here the poet breaks the line, because he (and that he is Virgil) had not verse or language to describe that monster even as he had conceived her. Had he lived in our time, he would have been more overpowered with the reality than he was with the imagination. Virgil only knew the horror of the times before him. Had he lived to see the revolutionists and constitutionalists of France, he would have had more horrid and disgusting features of his harpies to describe, and more frequent failures in the attempt to describe them.

administration, existed as they had existed before; and in the mode and manner in which they had always existed. My measures were, what I then truly stated them to the House to be, in their intent, healing and mediatorial. A complaint was made of too much influence in the House of Commons; I reduced it in both Houses; and I gave my reasons article by article for every reduction, and showed why I thought it safe for the service of the state. I heaved the lead every inch of way I made. A disposition to expense was complained of; to that I opposed, not mere retrenchment, but a system of economy, which would make a random expense, without plan or foresight, in future not easily practicable. I proceeded upon principles of research to put me in possession of my matter; on principles of method to regulate it; and on principles in the human mind and in civil affairs to secure and perpetuate the operation. I conceived nothing arbitrarily; nor proposed anything to be done by the will and pleasure of others, or my own; but by reason, and by reason only. I have ever abhorred, since the first dawn of my understanding to this its obscure twilight, all the operations of opinion, fancy, inclination, and will, in the affairs of government, where only a sovereign reason, paramount to all forms of legislation and administration, should dictate. Government is made for the very purpose of opposing that reason to will and caprice, in the reformers or in the reformed, in the governors or in the governed, in kings, in senates, or in people.

On a careful review, therefore, and analysis, of all the component parts of the civil list, and on weighing them against each other, in order to make, as much as possible, all of them a subject of estimate, (the foundation and corner-stone of all regular provident economy,) it appeared to me evident, that this was impracticable, whilst that part, called the pension list, was totally discretionary in its amount. For this reason, and for this only, I proposed to reduce it, both in its gross quantity, and in its larger individual proportions, to a certainty; lest, if it were left without a *general* limit, it might eat up the civil-list service; if suffered to be granted in portions too great for the fund, it might defeat its own end; and, by unlimited allowances to some, it might disable the Crown in means of providing for others. The

pension list was to be kept as a sacred fund; but it could not be kept as a constant, open fund, sufficient for growing demands, if some demands would wholly devour it. The tenor of the act will show that it regarded the civil list *only*, the reduction of which to some sort of estimate was my great object.

No other of the Crown funds did I meddle with, because they had not the same relations. This of the four and a half per cents. does his Grace imagine had escaped me, or had escaped all the men of business, who acted with me in those regulations? I knew that such a fund existed, and that pensions had been always granted on it, before his Grace was born. This fund was full in my eye. It was full in the eyes of those who worked with me. It was left on principle. On principle I did what was then done; and on principle what was left undone was omitted. I did not dare to rob the nation of all funds to reward merit. If I pressed this point too close, I acted contrary to the avowed principles on which I went. Gentlemen are very fond of quoting me; but if any one thinks it worth his while to know the rules that guided me in my plan of reform, he will read my printed speech on that subject; at least what is contained from page 230 to page 241 in the second volume of the collection which a friend has given himself the trouble to make of my publications. Be this as it may, these two bills, (though achieved with the greatest labour, and management of every sort, both within and without the House,) were only a part, and but a small part, of a very large system, comprehending all the objects I stated in opening my proposition, and, indeed, many more, which I just hinted at in my speech to the electors of Bristol, when I was put out of that representation. All these, in some state or other of forwardness, I have long had by me.

But do I justify his Majesty's grace on these grounds? I think them the least of my services! The time gave them an occasional value. What I have done in the way of political economy was far from confined to this body of measures. I did not come into parliament to con my lesson. I had earned my pension before I set my foot in St. Stephen's chapel. I was prepared and disciplined to this political warfare. The first session I sat in parliament, I found it

necessary to analyze the whole commercial, financial, constitutional, and foreign interests of Great Britain and its empire. A great deal was then done; and more, far more, would have been done, if more had been permitted by events. Then, in the vigour of my manhood, my constitution sunk under my labour. Had I then died, (and I seemed to myself very near death,) I had then earned for those who belonged to me, more than the Duke of Bedford's ideas of service are of power to estimate. But, in truth, these services I am called to account for are not those on which I value myself the most. If I were to call for a reward, (which I have never done,) it should be for those in which for fourteen years, without intermission, I showed the most industry, and had the least success; I mean in the affairs of India. They are those on which I value myself the most; most for the importance; most for the labour; most for the judgment; most for constancy and perseverance in the pursuit. Others may value them most for the *intention*. In that, surely, they are not mistaken.

Does his Grace think, that they, who advised the Crown to make my retreat easy, considered me only as an economist? That, well understood, however, is a good deal. If I had not deemed it of some value, I should not have made political economy an object of my humble studies, from my very early youth to near the end of my service in parliament, even before (at least to any knowledge of mine) it had employed the thoughts of speculative men in other parts of Europe. At that time it was still in its infancy in England, where, in the last century, it had its origin. Great and learned men thought my studies were not wholly thrown away, and deigned to communicate with me now and then on some particulars of their immortal works. Something of these studies may appear incidentally in some of the earliest things I published. The House has been witness to their effect, and has profited of them more or less for above eight and twenty years.

To their estimate I leave the matter. I was not, like his Grace of Bedford, swaddled, and rocked, and dandled into a legislator; "*Nitor in adversum*" is the motto for a man like me. I possessed not one of the qualities, nor cultivated one of the arts, that recommend men to the favour and protection of the great. I was not made for a minion or a tool.

As little did I follow the trade of winning the hearts, by imposing on the understandings, of the people. At every step of my progress in life, (for in every step was I traversed and opposed,) and at every turnpike I met, I was obliged to show my passport, and again and again to prove my sole title to the honour of being useful to my country, by a proof that I was not wholly unacquainted with its laws, and the whole system of its interests both abroad and at home. Otherwise no rank, no toleration, even for me. I had no arts but manly arts. On them I have stood, and, please God, in spite of the Duke of Bedford and the Earl of Lauderdale, to the last gasp will I stand.

Had his Grace condescended to inquire concerning the person, whom he has not thought it below him to reproach, he might have found, that, in the whole course of my life, I have never, on any pretence of economy, or on any other pretence, so much as in a single instance, stood between any man and his reward of service, or his encouragement in useful talent and pursuit, from the highest of those services and pursuits to the lowest. On the contrary I have, on an hundred occasions, exerted myself with singular zeal to forward every man's even tolerable pretensions. I have more than once had good-natured reprehensions from my friends for carrying the matter to something bordering on abuse. This line of conduct, whatever its merits might be, was partly owing to natural disposition; but I think full as much to reason and principle. I looked on the consideration of public service, or public ornament, to be real and very justice: and I ever held a scanty and penurious justice to partake of the nature of a wrong. I held it to be, in its consequences, the worst economy in the world. In saving money, I soon can count up all the good I do; but when, by a cold penury, I blast the abilities of a nation, and stunt the growth of its active energies, the ill I may do is beyond all calculation. Whether it be too much or too little, whatever I have done has been general and systematic. I have never entered into those trifling vexations, and oppressive details, that have been falsely, and most ridiculously, laid to my charge.

Did I blame the pensions given to Mr. Barré and Mr. Dunning between the proposition and execution of my plan?

No! surely no! Those pensions were within my principles. I assert it, those gentlemen deserved their pensions, their titles—all they had; and more had they had, I should have been but pleased the more. They were men of talents; they were men of service. I put the profession of the law out of the question in one of them. It is a service that rewards itself. But their *public service*, though, from their abilities unquestionably of more value than mine, in its quantity and its duration was not to be mentioned with it. But I never could drive a hard bargain in my life, concerning any matter whatever; and least of all do I know how to haggle and huckster with merit. Pension for myself I obtained none; nor did I solicit any. Yet I was loaded with hatred for everything that was withheld, and with obloquy for everything that was given. I was thus left to support the grants of a name ever dear to me, and ever venerable to the world, in favour of those, who were no friends of mine or of his, against the rude attacks of those who were at that time friends to the grantees, and their own zealous partisans. I have never heard the Earl of Lauderdale complain of these pensions. He finds nothing wrong till he comes to me. This is impartiality, in the true, modern, revolutionary style.

Whatever I did at that time, so far as it regarded order and economy, is stable and eternal; as all principles must be. A particular order of things may be altered; order itself cannot lose its value. As to other particulars, they are variable by time and by circumstances. Laws of regulation are not fundamental laws. The public exigencies are the masters of all such laws. They rule the laws, and are not to be ruled by them. They who exercise the legislative power at the time must judge.

It may be new to his Grace, but I beg leave to tell him, that mere parsimony is not economy. It is separable in theory from it; and in fact it may, or it may not, be a *part* of economy, according to circumstances. Expense, and great expense, may be an essential part in true economy. If parsimony were to be considered as one of the kinds of that virtue, there is however another and a higher economy. Economy is a distributive virtue, and consists not in saving, but in selection. Parsimony requires no providence, no

sagacity, no powers of combination, no comparison, no judgment. Mere instinct, and that not an instinct of the noblest kind, may produce this false economy in perfection. The other economy has larger views. It demands a discriminating judgment, and a firm, sagacious mind. It shuts one door to impudent importunity, only to open another, and a wider, to unpresuming merit. If none but meritorious service or real talent were to be rewarded, this nation has not wanted, and this nation will not want, the means of rewarding all the service it ever will receive, and encouraging all the merit it ever will produce. No state, since the foundation of society, has been impoverished by that species of profusion. Had the economy of selection and proportion been at all times observed, we should not now have had an overgrown Duke of Bedford, to oppress the industry of humble men, and to limit, by the standard of his own conceptions, the justice, the bounty, or, if he pleases, the charity of the Crown.

His Grace may think as meanly as he will of my deserts in the far greater part of my conduct in life. It is free for him to do so. There will always be some difference of opinion in the value of political services. But there is one merit of mine, which he, of all men living, ought to be the last to call in question. I have supported with very great zeal, and I am told with some degree of success, those opinions, or if his Grace likes another expression better, those old prejudices, which buoy up the ponderous mass of his nobility, wealth and titles. I have omitted no exertion to prevent him and them from sinking to that level, to which the meretricious French faction, his Grace at least coquets with, omit no exertion to reduce both. I have done all I could to discountenance their inquiries into the fortunes of those, who hold large portions of wealth without any apparent merit of their own. I have strained every nerve to keep the Duke of Bedford in that situation, which alone makes him my superior. Your Lordship has been a witness of the use he makes of that pre-eminence.

But be it, that this is virtue! Be it, that there is virtue in this well-selected rigour; yet all virtues are not equally becoming to all men and at all times. There are crimes, undoubtedly there are crimes, which in all seasons of our ex-

istence, ought to put a generous antipathy in action; crimes that provoke an indignant justice, and call forth a warm and animated pursuit. But all things that concern, what I may call, the preventive police of morality, all things merely rigid, harsh, and censorial, the antiquated moralists, at whose feet I was brought up, would not have thought these the fittest matter to form the favourite virtues of young men of rank. What might have been well enough, and have been received with a veneration mixed with awe and terror, from an old, severe, crabbed Cato, would have wanted something of propriety in the young Scipios, the ornament of the Roman nobility, in the flower of their life. But the times, the morals, the masters, the scholars, have all undergone a thorough revolution. It is a vile illiberal school, this new French academy of the *sans culottes*. There is nothing in it that is fit for a gentleman to learn.

Whatever its vogue may be, I still flatter myself, that the parents of the growing generation will be satisfied with what is to be taught to their children in Westminster, in Eton, or in Winchester: I still indulge the hope that no *grown* gentleman or nobleman of our time will think of finishing at Mr. Thelwall's lecture whatever may have been left incomplete at the old universities of his country. I would give to Lord Grenville and Mr. Pitt for a motto, what was said of a Roman censor or prætor (or what was he?) who, in virtue of a Senatus consultum, shut up certain academies,

"*Cludere ludum impudentiæ jussit.*"

Every honest father of a family in the kingdom will rejoice at the breaking up for the holidays, and will pray that there may be a very long vacation in all such schools.

The awful state of the time, and not myself, or my own justification, is my true object in what I now write; or in what I shall ever write or say. It little signifies to the world what becomes of such things as me, or even as the Duke of Bedford. What I say about either of us is nothing more than a vehicle, as you, my Lord, will easily perceive, to convey my sentiments on matters far more worthy of your attention. It is when I stick to my apparent first subject that I ought to apologize, not when I depart from it. I therefore must beg your Lordship's pardon for again resum-

ing it after this very short digression; assuring you that I shall never altogether lose sight of such matter as persons abler than I am may turn to some profit.

The Duke of Bedford conceives, that he is obliged to call the attention of the House of Peers to his Majesty's grant to me, which he considers as excessive, and out of all bounds.

I know not how it has happened, but it really seems, that, whilst his Grace was meditating his well-considered censure upon me, he fell into a sort of sleep. Homer nods; and the Duke of Bedford may dream; and as dreams (even his golden dreams) are apt to be ill-pieced and incongruously put together, his Grace preserved his idea of reproach to *me*, but took the subject-matter from the Crown grants *to his own family*. This is "the stuff of which his dreams are made." In that way of putting things together his Grace is perfectly in the right. The grants to the house of Russell were so enormous, as not only to outrage economy, but even to stagger credibility. The Duke of Bedford is the leviathan among all the creatures of the Crown. He tumbles about his unwieldy bulk; he plays and frolics in the ocean of the royal bounty. Huge as he is, and whilst "he lies floating many a rood," he is still a creature. His ribs, his fins, his whalebone, his blubber, the very spiracles through which he spouts a torrent of brine against his origin, and covers me all over with the spray,—everything of him and about him is from the throne. Is it for *him* to question the dispensation of the royal favour?

I really am at a loss to draw any sort of parallel between the public merits of his Grace, by which he justifies the grants he holds, and these services of mine, on the favourable construction of which I have obtained what his Grace so much disapproves. In private life, I have not at all the honour of acquaintance with the noble Duke. But I ought to presume, and it costs me nothing to do so, that he abundantly deserves the esteem and love of all who live with him. But as to public service, why truly it would not be more ridiculous for me to compare myself in rank, in fortune, in splendid descent, in youth, strength, or figure, with the Duke of Bedford, than to make a parallel between his services and my attempts to be useful to my country. It would not be gross adulation, but uncivil irony, to say, that he has any

public merit of his own to keep alive the idea of the services, by which his vast landed pensions were obtained. My merits, whatever they are, are original and personal; his are derivative. It is his ancestor, the original pensioner, that has laid up this inexhaustible fund of merit, which makes his Grace so very delicate and exceptious about the merit of all other grantees of the Crown. Had he permitted me to remain in quiet, I should have said, 'tis his estate; that's enough. It is his by law; what have I to do with it or its history? He would naturally have said on his side, 'tis this man's fortune.—He is as good now as my ancestor was two hundred and fifty years ago. I am a young man with very old pensions; he is an old man with very young pensions,—that's all.

Why will his Grace, by attacking me, force me reluctantly to compare my little merit with that which obtained from the Crown those prodigies of profuse donation, by which he tramples on the mediocrity of humble and laborious individuals? I would willingly leave him to the herald's college, which the philosophy of the sans culottes (prouder by far than all the Garters, and Norroys, and Clarencieux, and Rouge Dragons, that ever pranced in a procession of what his friends call aristocrats and despots) will abolish with contumely and scorn. These historians, recorders, and blazoners of virtues and arms, differ wholly from that other description of historians, who never assign any act of politicians to a good motive. These gentle historians, on the contrary, dip their pens in nothing but the milk of human kindness. They seek no further for merit than the preamble of a patent, or the inscription on a tomb. With them every man created a peer is first a hero ready made. They judge of every man's capacity for office by the offices he has filled; and the more offices the more ability. Every general officer with them is a Marlborough; every statesman a Burleigh; every judge a Murray or a Yorke. They who, alive, were laughed at or pitied by all their acquaintance, make as good a figure as the best of them in the pages of Guillim, Edmondson, and Collins.

To these recorders, so full of good nature to the great and prosperous, I would willingly leave the first Baron Russell, and Earl of Bedford, and the merits of his grants.

But the aulnager, the weigher, the meter of grants, will not suffer us to acquiesce in the judgment of the prince reigning at the time when they were made. They are never good to those who earn them. Well then; since the new grantees have war made on them by the old, and that the word of the sovereign is not to be taken, let us turn our eyes to history, in which great men have always a pleasure in contemplating the heroic origin of their house.

The first peer of the name, the first purchaser of the grants, was a Mr. Russell, a person of an ancient gentleman's family raised by being a minion of Henry the Eighth. As there generally is some resemblance of character to create these relations, the favourite was in all likelihood much such another as his master. The first of those immoderate grants was not taken from the ancient demesne of the Crown, but from the recent confiscation of the ancient nobility of the land. The lion having sucked the blood of his prey, threw the offal carcass to the jackal in waiting. Having tasted once the food of confiscation, the favourites became fierce and ravenous. This worthy favourite's first grant was from the lay nobility. The second, infinitely improving on the enormity of the first, was from the plunder of the church. In truth his Grace is somewhat excusable for his dislike to a grant like mine, not only in its quantity, but in its kind so different from his own.

Mine was from a mild and benevolent sovereign; his from Henry the Eighth.

Mine had not its fund in the murder of any innocent person of illustrious rank,[1] or in the pillage of any body of unoffending men. His grants were from the aggregate and consolidated funds of judgments iniquitously legal, and from possessions voluntarily surrendered by the lawful proprietors, with the gibbet at their door.

The merit of the grantee whom he derives from was that of being a prompt and greedy instrument of a *levelling* tyrant, who oppressed all descriptions of his people, but who fell with particular fury on everything that was *great and noble*. Mine has been, in endeavouring to screen every man, in every class, from oppression, and particularly in

[1] See the history of the melancholy catastrophe of the Duke of Buckingham. Temp. Hen. 8.

defending the high and eminent, who in the bad times of confiscating princes, confiscating chief governors, or confiscating demagogues, are the most exposed to jealousy, avarice, and envy.

The merit of the original grantee of his Grace's pensions was in giving his hand to the work and partaking the spoil with a prince, who plundered a part of the national church of his time and country. Mine was in defending the whole of the national church of my own time and my own country, and the whole of the national churches of all countries, from the principles and the examples which lead to ecclesiastical pillage, thence to a contempt of *all* prescriptive titles, thence to the pillage of *all* property, and thence to universal desolation.

The merit of the origin of his Grace's fortune was in being a favourite and chief adviser to a prince, who left no liberty to their native country. My endeavour was to obtain liberty for the municipal country in which I was born, and for all descriptions and denominations in it. Mine was to support with unrelaxing vigilance every right, every privilege, every franchise, in this my adopted, my dearer, and more comprehensive country; and not only to preserve those rights in this chief seat of empire, but in every nation, in every land, in every climate, language, and religion, in the vast domain that is still under the protection, and the larger that was once under the protection, of the British Crown.

His founder's merits were, by arts in which he served his master and made his fortune, to bring poverty, wretchedness, and depopulation on his country. Mine were, under a benevolent prince, in promoting the commerce, manufactures, and agriculture of his kingdom; in which his Majesty shows an eminent example, who even in his amusements is a patriot, and in hours of leisure an improver of his native soil.

His founder's merit was the merit of a gentleman raised by the arts of a court, and the protection of a Wolsey, to the eminence of a great and potent lord. His merit in that eminence was, by instigating a tyrant to injustice, to provoke a people to rebellion. My merit was, to awaken the sober part of the country, that they might put themselves on their guard against any one potent lord, or any greater number of potent lords, or any combination of great leading

men of any sort, if ever they should attempt to proceed in the same courses, but in the reverse order; that is, by instigating a corrupted populace to rebellion, and, through that rebellion, introducing a tyranny yet worse than the tyranny which his Grace's ancestor supported, and of which he profited in the manner we behold in the despotism of Henry the Eighth.

The political merit of the first pensioner of his Grace's house was that of being concerned as a counsellor of state in advising, and in his person executing, the conditions of a dishonourable peace with France; the surrendering the fortress of Boulogne, then our out-guard on the continent. By that surrender, Calais, the key of France, and the bridle in the mouth of that power, was, not many years afterwards, finally lost. My merit has been in resisting the power and pride of France, under any form of its rule; but in opposing it with the greatest zeal and earnestness, when that rule appeared in the worst form it could assume; the worst indeed which the prime cause and principle of all evil could possibly give it. It was my endeavour by every means to excite a spirit in the House where I had the honour of a seat, for carrying on, with early vigour and decision, the most clearly just and necessary war, that this or any nation ever carried on; in order to save my country from the iron yoke of its power, and from the more dreadful contagion of its principles; to preserve, while they can be preserved, pure and untainted, the ancient, inbred integrity, piety, good nature, and good humour of the people of England, from the dreadful pestilence, which, beginning in France, threatens to lay waste the whole moral, and in a great degree the whole physical, world, having done both in the focus of its most intense malignity.

The labours of his Grace's founder merited the curses, not loud but deep, of the Commons of England, on whom *he* and his master had effected a *complete parliamentary reform*, by making them, in their slavery and humiliation, the true and adequate representatives of a debased, degraded, and undone people. My merits were, in having had an active, though not always an ostentatious, share, in every one act, without exception, of undisputed constitutional utility in my time, and in having supported, on all occasions, the authority, the efficiency, and the privileges of the Commons of Great

Britain. I ended my services by a recorded and fully reasoned assertion on their own journals of their constitutional rights, and a vindication of their constitutional conduct. I laboured in all things to merit their inward approbation, and (along with the assistance of the largest, the greatest, and best of my endeavours) I received their free, unbiassed, public, and solemn thanks.

Thus stands the account of the comparative merits of the Crown grants which compose the Duke of Bedford's fortune as balanced against mine. In the name of common sense, why should the Duke of Bedford think, that none but of the House of Russell are entitled to the favour of the Crown? Why should he imagine that no king of England has been capable of judging of merit but King Henry the Eighth? Indeed, he will pardon me; he is a little mistaken; all virtue did not end in the first Earl of Bedford. All discernment did not lose its vision when his Creator closed his eyes. Let him remit his rigour on the disproportion between merit and reward in others, and they will make no inquiry into the origin of his fortune. They will regard with much more satisfaction, as he will contemplate with infinitely more advantage, whatever in his pedigree has been dulcified by an exposure to the influence of heaven in a long flow of generations, from the hard, acidulous, metallic tincture of the spring. It is little to be doubted, that several of his forefathers in that long series have degenerated into honour and virtue. Let the Duke of Bedford (I am sure he will) reject with scorn and horror the counsels of the lecturers, those wicked panders to avarice and ambition, who would tempt him, in the troubles of his country, to seek another enormous fortune from the forfeitures of another nobility, and the plunder of another church. Let him (and I trust that yet he will) employ all the energy of his youth, and all the resources of his wealth, to crush rebellious principles which have no foundation in morals, and rebellious movements that have no provocation in tyranny.

Then will be forgot the rebellions, which, by a doubtful priority in crime, his ancestor had provoked and extinguished. On such a conduct in the noble Duke, many of his countrymen might, and with some excuse might, give way to the enthusiasm of their gratitude, and, in the dashing style of

some of the old declaimers, cry out, that if the fates had found no other way in which they could give a[1] Duke of Bedford and his opulence as props to a tottering world, then the butchery of the Duke of Buckingham might be tolerated; it might be regarded even with complacency, whilst in the heir of confiscation they saw the sympathizing comforter of the martyrs, who suffer under the cruel confiscation of this day; whilst they behold with admiration his zealous protection of the virtuous and loyal nobility of France, and his manly support of his brethren, the yet standing nobility and gentry of his native land. Then his Grace's merit would be pure, and new, and sharp, as fresh from the mint of honour. As he pleased he might reflect honour on his predecessors, or throw it forward on those who were to succeed him. He might be the propagator of the stock of honour, or the root of it, as he thought proper.

Had it pleased God to continue to me the hopes of succession, I should have been, according to my mediocrity, and the mediocrity of the age I live in, a sort of founder of a family: I should have left a son, who, in all the points in which personal merit can be viewed, in science, in erudition, in genius, in taste, in honour, in generosity, in humanity, in every liberal sentiment, and every liberal accomplishment, would not have shown himself inferior to the Duke of Bedford, or to any of those whom he traces in his line. His Grace very soon would have wanted all plausibility in his attack upon that provision which belonged more to mine than to me. HE would soon have supplied every deficiency, and symmetrized every disproportion. It would not have been for that successor to resort to any stagnant wasting reservoir of merit in me, or in any ancestry. He had in himself a salient, living spring of generous and manly action. Every day he lived he would have re-purchased the bounty of the Crown, and ten times more, if ten times more he had received. He was made a public creature; and had no enjoyment whatever, but in the performance of some duty. At this exigent moment, the loss of a finished man is not easily supplied.

But a Disposer whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute, has

[1] At si non aliam venturo fata Neroni, &c.

ordained it in another manner, and (whatever my querulous weakness might suggest) a far better. The storm has gone over me; and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honours, I am torn up by the roots, and lie prostrate on the earth! There, and prostrate there, I most unfeignedly recognise the Divine justice, and in some degree submit to it. But whilst I humble myself before God, I do not know that it is forbidden to repel the attacks of unjust and inconsiderate men. The patience of Job is proverbial. After some of the convulsive struggles of our irritable nature, he submitted himself, and repented in dust and ashes. But even so, I do not find him blamed for reprehending, and with a considerable degree of verbal asperity, those ill-natured neighbours of his, who visited his dunghill to read moral, political, and economical lectures on his misery. I am alone. I have none to meet my enemies in the gate. Indeed, my Lord, I greatly deceive myself, if in this hard season I would give a peck of refuse wheat for all that is called fame and honour in the world. This is the appetite but of a few. It is a luxury, it is a privilege, it is an indulgence for those who are at their ease. But we are all of us made to shun disgrace, as we are made to shrink from pain, and poverty, and disease. It is an instinct; and under the direction of reason, instinct is always in the right. I live in an inverted order. They who ought to have succeeded me are gone before me. They who should have been to me as posterity are in the place of ancestors. I owe to the dearest relation (which ever must subsist in memory) that act of piety, which he would have performed to me; I owe it to him to show that he was not descended, as the Duke of Bedford would have it, from an unworthy parent.

The Crown has considered me after long service: the Crown has paid the Duke of Bedford by advance. He has had a long credit for any service which he may perform hereafter. He is secure, and long may he be secure, in his advance, whether he performs any services or not. But let him take care how he endangers the safety of that constitution which secures his own utility or his own insignificance; or how he discourages those, who take up, even puny arms, to defend an order of things, which, like the sun of heaven,

shines alike on the useful and the worthless. His grants are ingrafted on the public law of Europe, covered with the awful hoar of innumerable ages. They are guarded by the sacred rules of prescription, found in that full treasury of jurisprudence from which the jejuneness and penury of our municipal law has, by degrees, been enriched and strengthened. This prescription I had my share (a very full share) in bringing to its perfection.[1] The Duke of Bedford will stand as long as prescriptive law endures: as long as the great stable laws of property, common to us with all civilized nations, are kept in their integrity, and without the smallest intermixture of laws, maxims, principles, or precedents of the grand Revolution. They are secure against all changes but one. The whole revolutionary system, institutes, digest, code, novels, text, gloss, comment, are, not only not the same, but they are the very reverse, and the reverse fundamentally, of all the laws, on which civil life has hitherto been upheld in all the governments of the world. The learned professors of the rights of man regard prescription, not as a title to bar all claim, set up against all possession —but they look on prescription as itself a bar against the possessor and proprietor. They hold an immemorial possession to be no more than a long-continued, and therefore an aggravated injustice.

Such are *their* ideas; such *their* religion, and such *their* law. But as to *our* country and *our* race, as long as the well-compacted structure of our church and state, the sanctuary, the holy of holies of that ancient law, defended by reverence, defended by power, a fortress at once and a temple,[2] shall stand inviolate on the brow of the British Sion—as long as the British monarchy, not more limited than fenced by the orders of the state, shall, like the proud Keep of Windsor, rising in the majesty of proportion, and girt with the double belt of its kindred and coeval towers, as long as this awful structure shall oversee and guard the subjected land—so long the mounds and dykes of the low, fat Bedford level will have nothing to fear from all the pickaxes of all the levellers of France. As long as our sovereign lord the king, and his faithful subjects, the Lords and Commons of

[1] Sir George Savile's Act called The *Nullum Tempus* Act.

[2] *Templum in modum arcis.* Tacitus, of the Temple of Jerusalem.

this realm,—the triple cord, which no man can break; the solemn, sworn, constitutional frank-pledge of this nation; the firm guarantees of each other's being, and each other's rights; the joint and several securities, each in its place and order, for every kind and every quality, of property and of dignity; —as long as these endure, so long the Duke of Bedford is safe: and we are all safe together—the high from the blights of envy and the spoliations of rapacity; the low from the iron hand of oppression and the insolent spurn of contempt. Amen! and so be it: and so it will be,

Dum domus Æneæ Capitoli immobile saxum
Accolet; imperiumque pater Romanus habebit.—

But if the rude inroad of Gallic tumult, with its sophistical rights of man, to falsify the account, and its sword as a make-weight to throw into the scale, shall be introduced into our city by a misguided populace, set on by proud great men, themselves blinded and intoxicated by a frantic ambition, we shall, all of us, perish and be overwhelmed in a common ruin. If a great storm blow on our coast, it will cast the whales on the strand as well as the periwinkles. His Grace will not survive the poor grantee he despises, no, not for a twelvemonth. If the great look for safety in the services they render to this Gallic cause, it is to be foolish, even above the weight of privilege allowed to wealth. If his Grace be one of these whom they endeavour to proselytize, he ought to be aware of the character of the sect, whose doctrines he is invited to embrace. With them insurrection is the most sacred of revolutionary duties to the state. Ingratitude to benefactors is the first of revolutionary virtues. Ingratitude is indeed their four cardinal virtues compacted and amalgamated into one; and he will find it in everything that has happened since the commencement of the philosophic Revolution to this hour. If he pleads the merit of having performed the duty of insurrection against the order he lives, (God forbid he ever should,) the merit of others will be to perform the duty of insurrection against him. If he pleads (again God forbid he should, and I do not suspect he will) his ingratitude to the Crown for its creation of his family, others will plead their right and duty to pay him in kind. They will laugh, indeed they will laugh, at his parchment and his wax. His deeds will

be drawn out with the rest of the lumber of his evidence room, and burnt to the tune of *ça ira* in the courts of Bedford (then Equality) house.

Am I to blame, if I attempt to pay his Grace's hostile reproaches to me with a friendly admonition to himself? Can I be blamed, for pointing out to him in what manner he is likely to be affected, if the sect of the cannibal philosophers of France should proselytize any considerable part of this people, and, by their joint proselytizing arms, should conquer that government, to which his Grace does not seem to me to give all the support his own security demands? Surely it is proper, that he, and that others like him, should know the true genius of this sect; what their opinions are, what they have done; and to whom; and what (if a prognostic is to be formed from the dispositions and actions of men) it is certain they will do hereafter. He ought to know, that they have sworn assistance, the only engagement they ever will keep, to all in this country, who bear a resemblance to themselves, and who think as such, that *The whole duty of man* consists in destruction. They are a misallied and disparaged branch of the house of Nimrod. They are the Duke of Bedford's natural hunters; and he is their natural game. Because he is not very profoundly reflecting, he sleeps in profound security: they, on the contrary, are always vigilant, active, enterprising, and, though far removed from any knowledge which makes men estimable or useful, in all the instruments and resources of evil, their leaders are not meanly instructed, or insufficiently furnished. In the French Revolution everything is new; and, from want of preparation to meet so unlooked-for an evil, everything is dangerous. Never, before this time, was a set of literary men converted into a gang of robbers and assassins. Never before did a den of bravoes and banditti assume the garb and tone of an academy of philosophers.

Let me tell his Grace, that an union of such characters, monstrous as it seems, is not made for producing despicable enemies. But if they are formidable as foes, as friends they are dreadful indeed. The men of property in France confiding in a force, which seemed to be irresistible, because it had never been tried, neglected to prepare for a conflict with their enemies at their own weapons. They were

found in such a situation as the Mexicans were, when they were attacked by the dogs, the cavalry, the iron, and the gunpowder, of a handful of bearded men, whom they did not know to exist in nature. This is a comparison that some, I think, have made; and it is just. In France they had their enemies within their houses. They were even in the bosoms of many of them. But they had not sagacity to discern their savage character. They seemed tame, and even caressing. They had nothing but *douce humanité* in their mouth. They could not bear the punishment of the mildest laws on the greatest criminals. The slightest severity of justice made their flesh creep. The very idea that war existed in the world disturbed their repose. Military glory was no more, with them, than a splendid infamy. Hardly would they hear of self-defence, which they reduced within such bounds, as to leave it no defence at all. All this while they meditated the confiscations and massacres we have seen. Had any one told these unfortunate noblemen and gentlemen, how, and by whom, the grand fabric of the French monarchy under which they flourished would be subverted, they would not have pitied him as a visionary, but would have turned from him as what they call a *mauvais plaisant*. Yet we have seen what has happened. The persons who have suffered from the cannibal philosophy of France, are so like the Duke of Bedford, that nothing but his Grace's probably not speaking quite so good French could enable us to find out any difference. A great many of them had as pompous titles as he, and were of full as illustrious a race: some few of them had fortunes as ample: several of them, without meaning the least disparagement to the Duke of Bedford, were as wise, and as virtuous, and as valiant, and as well educated, and as complete in all the lineaments of men of honour, as he is: and to all this they had added the powerful out-guard of a military profession, which, in its nature, renders men somewhat more cautious than those, who have nothing to attend to but the lazy enjoyment of undisturbed possessions. But security was their ruin. They are dashed to pieces in the storm, and our shores are covered with the wrecks. If they had been aware that such a thing might happen, such a thing never could have happened.

I assure his Grace, that if I state to him the designs of

his enemies, in a manner which may appear to him ludicrous and impossible, I tell him nothing that has not exactly happened, point by point, but twenty-four miles from our own shore. I assure him that the Frenchified faction, more encouraged, than others are warned, by what has happened in France, look at him and his landed possessions as an object at once of curiosity and rapacity. He is made for them in every part of their double character. As robbers, to them he is a noble booty; as speculatists, he is a glorious subject for their experimental philosophy. He affords matter for an extensive analysis, in all the branches of their science, geometrical, physical, civil, and political. These philosophers are fanatics; independent of any interest, which if it operated alone would make them much more tractable, they are carried with such a headlong rage towards every desperate trial, that they would sacrifice the whole human race to the slightest of their experiments. I am better able to enter into the character of this description of men than the noble Duke can be. I have lived long and variously in the world. Without any considerable pretensions to literature in myself, I have aspired to the love of letters. I have lived for a great many years in habitudes with those who professed them. I can form a tolerable estimate of what is likely to happen from a character, chiefly dependent for fame and fortune on knowledge and talent, as well in its morbid and perverted state, as in that which is sound and natural. Naturally men so formed and finished are the first gifts of Providence to the world. But when they have once thrown off the fear of God, which was in all ages too often the case, and the fear of man, which is now the case, and when in that state they come to understand one another, and to act in corps, a more dreadful calamity cannot arise out of hell to scourge mankind. Nothing can be conceived more hard than the heart of a thoroughbred metaphysician. It comes nearer to the cold malignity of a wicked spirit than to the frailty and passion of a man. It is like that of the principle of evil himself, incorporeal, pure, unmixed, dephlegmated, defecated evil. It is no easy operation to eradicate humanity from the human breast. What Shakspeare calls "the compunctious visitings of nature" will sometimes knock at their hearts, and protest against their murderous speculations. But they have

a means of compounding with their nature. Their humanity is not dissolved. They only give it a long prorogation. They are ready to declare, that they do not think two thousand years too long a period for the good that they pursue. It is remarkable, that they never see any way to their projected good but by the road of some evil. Their imagination is not fatigued with the contemplation of human suffering through the wild waste of centuries added to centuries of misery and desolation. Their humanity is at their horizon —and, like the horizon, it always flies before them. The geometricians, and the chemists, bring, the one from the dry bones of their diagrams, and the other from the soot of their furnaces, dispositions that make them worse than indifferent about those feelings and habitudes, which are the support of the moral world. Ambition is come upon them suddenly; they are intoxicated with it, and it has rendered them fearless of the danger, which may from thence arise to others or to themselves. These philosophers consider men in their experiments, no more than they do mice in an air pump, or in a recipient of mephitic gas. Whatever his Grace may think of himself, they look upon him, and everything that belongs to him, with no more regard than they do upon the whiskers of that little long-tailed animal, that has been long the game of the grave, demure, insidious, spring-nailed, velvet-pawed, green-eyed philosophers, whether going upon two legs, or upon four.

His Grace's landed possessions are irresistibly inviting to an *agrarian* experiment. They are a downright insult upon the rights of man. They are more extensive than the territory of many of the Grecian republics; and they are without comparison more fertile than most of them. There are now republics in Italy, in Germany, and in Switzerland, which do not possess anything like so fair and ample a domain. There is scope for seven philosophers to proceed in their analytical experiments, upon Harrington's seven different forms of republics, in the acres of this one duke. Hitherto they have been wholly unproductive to speculation; fitted for nothing but to fatten bullocks, and to produce grain for beer, still more to stupify the dull English understanding. Abbé Sieyes has whole nests of pigeon-holes full of constitutions ready made, ticketed, sorted, and numbered; suited to every

season and every fancy; some with the top of the pattern at the bottom, and some with the bottom at the top; some plain, some flowered; some distinguished for their simplicity, others for their complexity; some of blood colour; some of *boue de Paris;* some with directories, others without a direction; some with councils of elders, and councils of youngsters; some without any council at all. Some where the electors choose the representatives; others, where the representatives choose the electors. Some in long coats, and some in short cloaks; some with pantaloons; some without breeches. Some with five-shilling qualifications; some totally unqualified. So that no constitution-fancier may go unsuited from his shop, provided he loves a pattern of pillage, oppression, arbitrary imprisonment, confiscation, exile, revolutionary judgment, and legalized premeditated murder, in any shapes into which they can be put. What a pity it is, that the progress of experimental philosophy should be checked by his Grace's monopoly! Such are their sentiments, I assure him; such is their language, when they dare to speak; and such are their proceedings, when they have the means to act.

Their geographers and geometricians have been some time out of practice. It is some time since they have divided their own country into squares. That figure has lost the charms of its novelty. They want new lands for new trials. It is not only the geometricians of the republic that find him a good subject, the chemists have bespoken him after the geometricians have done with him. As the first set have an eye on his Grace's lands, the chemists are not less taken with his buildings. They consider mortar as a very anti-revolutionary invention in its present state; but properly employed, an admirable material for overturning all establishments. They have found that the gunpowder of *ruins* is far the fittest for making other *ruins*, and so *ad infinitum*. They have calculated what quantity of matter convertible into nitre is to be found in Bedford House, in Woburn Abbey, and in what his Grace and his trustees have still suffered to stand of that foolish royalist Inigo Jones, in Covent Garden. Churches, play-houses, coffee-houses, all alike are destined to be mingled, and equalized, and blended into one common rubbish; and, well sifted and lixiviated, to crystallize into true, demo-

cratic, explosive, insurrectionary nitre. Their academy del *Cimento* (per antiphrasin) with Morveau and Hassenfrats at its head, have computed that the brave sans culottes may make war on all the aristocracy of Europe for a twelve-month, out of the rubbish of the Duke of Bedford's buildings.[1]

While the Morveaux and Priestleys are proceeding with these experiments upon the Duke of Bedford's houses, the Sieyes, and the rest of the analytical legislators, and constitution-venders, are quite as busy in their trade of decomposing organization, in forming his Grace's vassals into primary assemblies, national guards, first, second, and third requisitioners, committees of research, conductors of the travelling guillotine, judges of revolutionary tribunals, legislative hangmen, supervisors of domiciliary visitation, exactors of forced loans, and assessors of the maximum.

The din of all this smithery may some time or other possibly wake this noble Duke, and push him to an endeavour to save some little matter from their experimental philosophy. If he pleads his grants from the Crown, he is ruined at the outset. If he pleads he has received them from the pillage of superstitious corporations, this indeed will stagger them a little, because they are enemies to all corporations, and to all religion. However, they will soon recover themselves, and

[1] There is nothing, on which the leaders of the republic, one and indivisible, value themselves, more than on the chemical operations, by which, through science, they convert the pride of aristocracy to an instrument of its own destruction—on the operations by which they reduce the magnificent, ancient country seats of the nobility, decorated with the *feudal* titles of Duke, Marquis, or Earl, into magazines of what they call *revolutionary* gunpowder. They tell us, that hitherto things "had not yet been properly and in a *revolutionary* manner explored."—"The strong *chateaus*, those *feudal* fortresses that *were ordered to be demolished*, attracted next the attention of your committee. *Nature* there had *secretly* regained her *rights*, and had produced saltpetre for the *purpose*, as it should seem, *of facilitating the execution of your decree by preparing the means of destruction*. From these *ruins*, which *still frown* on the liberties of the republic, we have extracted the means of producing good; and those piles, which have hitherto glutted the *pride of despots*, and covered the plots of La Vendée, will soon furnish wherewithal to tame the traitors, and to overwhelm the disaffected."—"The *rebellious cities*, also, have afforded a large quantity of saltpetre, *Commune Affranchie*, (that is, the noble city of Lyons reduced in many parts to a heap of ruins,) and Toulon, will pay a *second* tribute to our artillery." Report, 1st February, 1794.

will tell his Grace, or his learned council, that all such property belongs to the *nation*; and that it would be more wise for him, if he wishes to live the natural term of a *citizen*, (that is, according to Condorcet's calculation, six months on an average,) not to pass for an usurper upon the national property. This is what the *serjeants* at law of the rights of man will say to the puny *apprentices* of the common law of England.

Is the genius of philosophy not yet known? You may as well think the garden of the Tuilleries was well protected with the cords of ribbon insultingly stretched by the National Assembly to keep the sovereign canaille from intruding on the retirement of the poor king of the French, as that such flimsy cobwebs will stand between the savages of the Revolution and their natural prey. Deep philosophers are no triflers; brave sans-culottes are no formalists. They will no more regard a Marquis of Tavistock than an Abbot of Tavistock; the Lord of Woburn will not be more respectable in their eyes than the Prior of Woburn; they will make no difference between the superior of a Covent Garden of nuns, and of a Covent Garden of another description. They will not care a rush whether his coat is long or short; whether the colour be purple or blue and buff. They will not trouble *their* heads, with what part of *his* head his hair is cut from; and they will look with equal respect on a tonsure and a crop. Their only question will be that of their *Legendre*, or some other of their legislative butchers, how he cuts up? how he tallows in the cawl, or on the kidneys?

Is it not a singular phenomenon, that whilst the sans-culotte carcass-butchers, and the philosophers of the shambles, are pricking their dotted lines upon his hide, and, like the print of the poor ox that we see in the shop-windows at Charing Cross, alive as he is, and thinking no harm in the world, he is divided into rumps, and sirloins, and briskets, and into all sorts of pieces for roasting, boiling, and stewing, that all the while they are measuring *him*, his Grace is measuring *me*; is invidiously comparing the bounty of the Crown with the deserts of the defender of his order, and in the same moment fawning on those who have the knife half out of the sheath—poor innocent!

> "Pleas'd to the last, he crops the flow'ry food,
> And licks the hand just raised to shed his blood"

No man lives too long, who lives to do with spirit, and suffer with resignation, what Providence pleases to command, or inflict; but indeed they are sharp incommodities which beset old age. It was but the other day, that, on putting in order some things which had been brought here on my taking leave of London for ever, I looked over a number of fine portraits, most of them of persons now dead, but whose society, in my better days, made this a proud and happy place. Amongst these was the picture of Lord Keppel. It was painted by an artist worthy of the subject, the excellent friend of that excellent man from their earliest youth, and a common friend of us both, with whom we lived for many years without a moment of coldness, of peevishness, of jealousy, or of jar, to the day of our final separation.

I ever looked on Lord Keppel as one of the greatest and best men of his age; and I loved and cultivated him accordingly. He was much in my heart, and I believe I was in his to the very last beat. It was after his trial at Portsmouth that he gave me this picture. With what zeal and anxious affection I attended him through that his agony of glory, what part my son took in the early flush and enthusiasm of his virtue, and the pious passion with which he attached himself to all my connexions, with what prodigality we both squandered ourselves in courting almost every sort of enmity for his sake, I believe he felt, just as I should have felt such friendship on such an occasion. I partook indeed of this honour, with several of the first, and best, and ablest in the kingdom, but I was behindhand with none of them; and I am sure, that if to the eternal disgrace of this nation, and to the total annihilation of every trace of honour and virtue in it, things had taken a different turn from what they did, I should have attended him to the quarter-deck with no less good will and more pride, though with far other feelings, than I partook of the general flow of national joy that attended the justice that was done to his virtue.

Pardon, my Lord, the feeble garrulity of age, which loves to diffuse itself in discourse of the departed great. At my years we live in retrospect alone: and, wholly unfitted for the society of vigorous life, we enjoy the best balm to all wounds, the consolation of friendship, in those only whom we have lost for ever. Feeling the loss of Lord Keppel at

all times, at no time did I feel it so much as on the first day when I was attacked in the House of Lords.

Had he lived, that reverend form would have risen in its place, and, with a mild, parental reprehension to his nephew the Duke of Bedford, he would have told him that the favour of that gracious Prince, who had honoured his virtues with the government of the navy of Great Britain, and with a seat in the hereditary great council of his kingdom, was not undeservedly shown to the friend of the best portion of his life, and his faithful companion and counsellor under his rudest trials. He would have told him, that to whomever else these reproaches might be becoming, they were not decorous in his near kindred. He would have told him, that when men in that rank lose decorum they lose everything.

On that day I had a loss in Lord Keppel; but the public loss of him in this awful crisis—! I speak from much knowledge of the person, he never would have listened to any compromise with the rabble rout of this sans-culotterie of France. His goodness of heart, his reason, his taste, his public duty, his principles, his prejudices, would have repelled him for ever from all connexion with that horrid medley of madness, vice, impiety, and crime.

Lord Keppel had two countries; one of descent, and one of birth. Their interest and their glory are the same; and his mind was capacious of both. His family was noble, and it was Dutch: that is, he was of the oldest and purest nobility that Europe can boast, among a people renowned above all others for love of their native land. Though it was never shown in insult to any human being, Lord Keppel was something high. It was a wild stock of pride, on which the tenderest of all hearts had grafted the milder virtues. He valued ancient nobility; and he was not disinclined to augment it with new honours. He valued the old nobility and the new, not as an excuse for inglorious sloth, but as an incitement to virtuous activity. He considered it as a sort of cure for selfishness and a narrow mind; conceiving that a man born in an elevated place in himself was nothing, but everything in what went before and what was to come after him. Without much speculation, but by the sure instinct of ingenuous feelings, and by the dictates of plain, unsophisti-

cated, natural understanding, he felt, that no great commonwealth could by any possibility long subsist, without a body of some kind or other of nobility, decorated with honour, and fortified by privilege. This nobility forms the chain that connects the ages of a nation, which otherwise (with Mr. Paine) would soon be taught that no one generation can bind another. He felt that no political fabric could be well made without some such order of things as might, through a series of time, afford a rational hope of securing unity, coherence, consistency, and stability to the state. He felt that nothing else can protect it against the levity of courts, and the greater levity of the multitude. That to talk of hereditary monarchy, without anything else of hereditary reverence in the commonwealth, was a low-minded absurdity, fit only for those detestable "fools aspiring to be knaves," who began to forge in 1789 the false money of the French constitution—That it is one fatal objection to all *new* fancied and *new fabricated* republics, (among a people, who, once possessing such an advantage, have wickedly and insolently rejected it,) that the *prejudice* of an old nobility is a thing that *cannot* be made. It may be improved, it may be corrected, it may be replenished: men may be taken from it or aggregated to it, but the *thing itself* is matter of *inveterate* opinion, and therefore *cannot* be matter of mere positive institution. He felt that this nobility in fact does not exist in wrong of other orders of the state, but by them, and for them.

I knew the man I speak of: and, if we can divine the future, out of what we collect from the past, no person living would look with more scorn and horror on the impious parricide committed on all their ancestry, and on the desperate attainder passed on all their posterity, by the Orleans, and the Rochefoucaults, and the Fayettes, and the Viscomtes de Noailles, and the false Perigords, and the long *et cætera* of the perfidious sans-culottes of the court, who like demoniacs, possessed with a spirit of fallen pride, and inverted ambition, abdicated their dignities, disowned their families, betrayed the most sacred of all trusts, and, by breaking to pieces a great link of society and all the cramps and holdings of the state, brought eternal confusion and desolation on their country. For the fate of the miscreant parricides themselves

he would have had no pity. Compassion for the myriads of men, of whom the world was not worthy, who by their means have perished in prisons, or on scaffolds, or are pining in beggary and exile, would leave no room in his, or in any well-formed mind, for any such sensation. We are not made at once to pity the oppressor and the oppressed.

Looking to his Batavian descent, how could he bear to behold his kindred, the descendants of the brave nobility of Holland, whose blood, prodigally poured out, had, more than all the canals, meres, and inundations of their country, protected their independence, to behold them bowed in the basest servitude to the basest and vilest of the human race; in servitude to those who in no respect were superior in dignity, or could aspire to a better place than that of hangmen to the tyrants, to whose sceptered pride they had opposed an elevation of soul, that surmounted, and overpowered, the loftiness of Castile, the haughtiness of Austria, and the overbearing arrogance of France?

Could he with patience bear, that the children of that nobility, who would have deluged their country and given it to the sea, rather than submit to Louis XIV., who was then in his meridian glory, when his arms were conducted by the Turennes, by the Luxembourgs, by the Boufflers; when his councils were directed by the Colberts, and the Louvois; when his tribunals were filled by the Lamoignons and the Daguessaus—that these should be given up to the cruel sport of the Pichegrus, the Jourdans, the Santerres, under the Rolands, the Brissots, and Gorfas, and Robespierres, the Reubels, the Carnots, and Talliens, and Dantons, and the whole tribe of regicides, robbers, and revolutionary judges, that, from the rotten carcass of their own murdered country, have poured out innumerable swarms of the lowest, and at once the most destructive, of the classes of animated nature, which, like columns of locusts, have laid waste the fairest part of the world?

Would Keppel have borne to see the ruin of the virtuous patricians, that happy union of the noble and the burgher, who, with signal prudence and integrity, had long governed the cities of the confederate republic, the cherishing fathers of their country, who, denying commerce to themselves, made it flourish in a manner unexampled under their protection?

Could Keppel have borne that a vile faction should totally destroy this harmonious construction, in favour of a robbing democracy, founded on the spurious rights of man?

He was no great clerk, but he was perfectly well versed in the interests of Europe, and he could not have heard with patience, that the country of Grotius, the cradle of the law of nations, and one of the richest repositories of all law, should be taught a new code by the ignorant flippancy of Thomas Paine, the presumptuous foppery of La Fayette, with his stolen rights of man in his hand, the wild, profligate intrigue, and turbulency, of Marat, and the impious sophistry of Condorcet, in his insolent addresses to the Batavian republic.

Could Keppel, who idolized the house of Nassau, who was himself given to England along with the blessings of the British and Dutch revolutions; with revolutions of stability; with revolutions which consolidated and married the liberties and the interests of the two nations for ever, could he see the fountain of British liberty itself in servitude to France? Could he see with patience a Prince of Orange expelled as a sort of diminutive despot, with every kind of contumely, from the country, which that family of deliverers had so often rescued from slavery, and obliged to live in exile in another country, which owes its liberty to his house?

Would Keppel have heard with patience, that the conduct to be held on such occasions was to become short by the knees to the faction of the homicides, to entreat them quietly to retire? or, if the fortune of war should drive them from their first wicked and unprovoked invasion, that no security should be taken, no arrangement made, no barrier formed, no alliance entered into for the security of that, which under a foreign name is the most precious part of England? What would he have said, if it was even proposed that the Austrian Netherlands (which ought to be a barrier to Holland, and the tie of an alliance, to protect her against any species of rule that might be erected, or even be restored in France) should be formed into a republic under her influence, and dependent upon her power?

But above all, what would he have said, if he had heard it made a matter of accusation against me, by his nephew the Duke of Bedford, that I was the author of the war? Had I

a mind to keep that high distinction to myself, as from pride I might, but from justice I dare not, he would have snatched his share of it from my hand, and held it with the grasp of a dying convulsion to his end.

It would be a most arrogant presumption in me to assume to myself the glory of what belongs to his Majesty, and to his ministers, and to his parliament, and to the far greater majority of his faithful people: but had I stood alone to counsel, and that all were determined to be guided by my advice, and to follow it implicitly—then I should have been the sole author of a war. But it should have been a war on my ideas and my principles. However, let his Grace think as he may of my demerits with regard to the war with regicide, he will find my guilt confined to that alone. He never shall, with the smallest colour of reason, accuse me of being the author of a peace with regicide. But that is high matter; and ought not to be mixed with anything of so little moment, as what may belong to me, or even to the Duke of Bedford.

I have the honour to be, &c.

EDMUND BURKE.

THREE LETTERS

ADDRESSED TO

A MEMBER OF THE PRESENT PARLIAMENT,

ON

THE PROPOSALS FOR PEACE WITH THE REGICIDE DIRECTORY OF FRANCE.

1796.

LETTER I.

ON THE OVERTURES OF PEACE.

MY DEAR SIR,

Our last conversation, though not in the tone of absolute despondency, was far from cheerful. We could not easily account for some unpleasant appearances. They were represented to us as indicating the state of the popular mind; and they were not at all what we should have expected from our old ideas even of the faults and vices of the English character. The disastrous events, which have followed one upon another in a long, unbroken, funereal train, moving in a procession that seemed to have no end,—these were not the principal causes of our dejection. We feared more from what threatened to fail within, than what menaced to oppress us from abroad. To a people who have once been proud and great, and great because they were proud, a change in the national spirit is the most terrible of all revolutions.

I shall not live to behold the unravelling of the intricate plot, which saddens and perplexes the awful drama of Providence, now acting on the moral theatre of the world. Whether for thought or for action, I am at the end of my career. You are in the middle of yours. In what part of its orbit the nation, with which we are carried along, moves

at this instant, it is not easy to conjecture. It may, perhaps, be far advanced in its aphelion.—But when to returns.

Not to lose ourselves in the infinite void of the conjectural world, our business is with what is likely to be affected, for the better or the worse, by the wisdom or weakness of our plans. In all speculations upon men and human affairs, it is of no small moment to distinguish things of accident from permanent causes, and from effects that cannot be altered. It is not every irregularity in our movement that is a total deviation from our course. I am not quite of the mind of those speculators, who seem assured, that necessarily, and by the constitution of things, all states have the same periods of infancy, manhood, and decrepitude, that are found in the individuals who compose them. Parallels of this sort rather furnish similitudes to illustrate or to adorn, than supply analogies from whence to reason. The objects which are attempted to be forced into an analogy are not found in the same classes of existence. Individuals are physical beings subject to laws universal and invariable. The immediate cause acting in these laws may be obscure; the general results are subjects of certain calculation. But commonwealths are not physical but moral essences. They are artificial combinations, and, in their proximate efficient cause, the arbitrary productions of the human mind. We are not yet acquainted with the laws which necessarily influence the stability of that kind of work made by that kind of agent. There is not in the physical order (with which they do not appear to hold any assignable connexion) a distinct cause by which any of those fabrics must necessarily grow, flourish, or decay; nor, in my opinion, does the moral world produce anything more determinate on that subject, than what may serve as an amusement (liberal indeed, and ingenious, but still only an amusement) for speculative men. I doubt whether the history of mankind is yet complete enough, if ever it can be so, to furnish grounds for a sure theory on the internal causes which necessarily affect the fortune of a state. I am far from denying the operation of such causes: but they are infinitely uncertain, and much more obscure, and much more difficult to trace, than the foreign causes that tend to raise, to depress, and sometimes to overwhelm a community.

It is often impossible, in these political inquiries, to find any proportion between the apparent force of any moral causes we may assign and their known operation. We are therefore obliged to deliver up that operation to mere chance, or, more piously, (perhaps more rationally,) to the occasional interposition and irresistible hand of the Great Disposer. We have seen states of considerable duration, which for ages have remained nearly as they have begun, and could hardly be said to ebb or flow. Some appear to have spent their vigour at their commencement. Some have blazed out in their glory a little before their extinction. The meridian of some has been the most splendid. Others, and they the greatest number, have fluctuated, and experienced at different periods of their existence a great variety of fortune. At the very moment when some of them seemed plunged in unfathomable abysses of disgrace and disaster, they have suddenly emerged. They have begun a new course and opened a new reckoning; and, even in the depths of their calamity, and on the very ruins of their country, have laid the foundations of a towering and durable greatness. All this has happened without any apparent previous change in the general circumstances which had brought on their distress. The death of a man at a critical juncture, his disgust, his retreat, his disgrace, have brought innumerable calamities on a whole nation. A common soldier, a child, a girl at the door of an inn, have changed the face of fortune, and almost of nature.

Such, and often influenced by such causes, has commonly been the fate of monarchies of long duration. They have their ebbs and their flows. This has been eminently the fate of the monarchy of France. There have been times in which no power has ever been brought so low. Few have ever flourished in greater glory. By turns elevated and depressed, that power had been, on the whole, rather on the increase; and it continued not only powerful but formidable to the hour of total ruin of the monarchy. This fall of the monarchy was far from being preceded by any exterior symptoms of decline. The interior were not visible to every eye; and a thousand accidents might have prevented the operation of what the most clear-sighted were not able to discern, nor the most provident to divine. A very little time before its dreadful catastrophe, there was a kind of exterior splendour

in the situation of the Crown, which usually adds to government strength and authority at home. The Crown seemed then to have obtained some of the most splendid objects of state ambition. None of the continental powers of Europe were the enemies of France. They were all, either tacitly disposed to her, or publicly connected with her; and in those who kept the most aloof there was little appearance of jealousy; of animosity there was no appearance at all. The British nation, her great preponderating rival, she had humbled; to all appearance she had weakened; certainly had endangered, by cutting off a very large, and by far the most growing, part of her empire. In that its acmé of human prosperity and greatness, in the high and palmy state of the monarchy of France, it fell to the ground without a struggle. It fell without any of those vices in the monarch, which have sometimes been the causes of the fall of kingdoms, but which existed, without any visible effect on the state, in the highest degree in many other princes; and, far from destroying their power, had only left some slight stains on their character. The financial difficulties were only pretexts and instruments of those who accomplished the ruin of that monarchy. They were not the causes of it.

Deprived of the old government, deprived in a manner of all government, France fallen as a monarchy, to common speculators might have appeared more likely to be an object of pity or insult, according to the disposition of the circumjacent powers, than to be the scourge and terror of them all: but out of the tomb of the murdered monarchy in France has arisen a vast, tremendous, unformed spectre, in a far more terrific guise than any which ever yet have overpowered the imagination, and subdued the fortitude of man. Going straight forward to its end, unappalled by peril, unchecked by remorse, despising all common maxims and all common means, that hideous phantom overpowered those who could not believe it was possible she could at all exist, except on the principles, which habit rather than nature had persuaded them were necessary to their own particular welfare, and to their own ordinary modes of action. But the constitution of any political being, as well as that of any physical being, ought to be known, before one can venture to say what is fit for its conservation, or what is the proper means of its

power. The poison of other states is the food of the new republic. The bankruptcy, the very apprehension of which is one of the causes assigned for the fall of the monarchy, was the capital on which she opened her traffic with the world.

The republic of regicide with an annihilated revenue, with defaced manufactures, with a ruined commerce, with an uncultivated and half-depopulated country, with a discontented, distressed, enslaved, and famished people, passing with a rapid, eccentric, incalculable course, from the wildest anarchy to the sternest despotism, has actually conquered the finest parts of Europe, has distressed, disunited, deranged, and broken to pieces all the rest; and so subdued the minds of the rulers in every nation, that hardly any resource presents itself to them, except that of entitling themselves to a contemptuous mercy by a display of their imbecility and meanness. Even in their greatest military efforts, and the greatest display of their fortitude, they seem not to hope, they do not even appear to wish, the extinction of what subsists to their certain ruin. Their ambition is only to be admitted to a more favoured class in the order of servitude under that domineering power.

This seems the temper of the day. At first the French force was too much despised. Now it is too much dreaded. As inconsiderate courage has given way to irrational fear, so it may be hoped, that, through the medium of deliberate sober apprehension, we may arrive at steady fortitude. Who knows whether indignation may not succeed to terror, and the revival of high sentiment, spurning away the delusion of a safety purchased at the expense of glory, may not yet drive us to that generous despair, which has often subdued distempers in the state for which no remedy could be found in the wisest councils?

Other great states, having been without any regular, certain course of elevation, or decline, we may hope that the British fortune may fluctuate also; because the public mind, which greatly influences that fortune, may have its changes. We are therefore never authorized to abandon our country to its fate, or to act or advise as if it had no resource. There is no reason to apprehend, because ordinary means threatened to fail, that no others can spring up. Whilst

our heart is whole, it will find means, or make them. The heart of the citizen is a perennial spring of energy to the state. Because the pulse seems to intermit, we must not presume that it will cease instantly to beat. The public must never be regarded as incurable. I remember in the beginning of what has lately been called the seven years' war, that an eloquent writer and ingenious speculator, Dr. Brown, upon some reverses which happened in the beginning of that war, published an elaborate philosophical discourse, to prove that the distinguishing features of the people of England had been totally changed, and that a frivolous effeminacy was become the national character. Nothing could be more popular than that work. It was thought a great consolation to us, the light people of this country, (who were and are light, but who were not and are not effeminate,) that we had found the causes of our misfortunes in our vices. Pythagoras could not be more pleased with his leading discovery. But whilst in that splenetic mood we amused ourselves in a sour, critical speculation, of which we were ourselves the objects, and in which every man lost his particular sense of the public disgrace in the epidemic nature of the distemper; whilst, as in the Alps, *Goitre* kept *Goitre* in countenance; whilst we were thus abandoning ourselves to a direct confession of our inferiority to France, and whilst many, very many, were ready to act upon a sense of that inferiority, a few months effected a total change in our variable minds. We emerged from the gulf of that speculative despondency; and were buoyed up to the highest point of practical vigour. Never did the masculine spirit of England display itself with more energy, nor ever did its genius soar with a prouder pre-eminence over France, than at the time when frivolity and effeminacy had been at least tacitly acknowledged as their national character, by the good people of this kingdom.

For one, (if they be properly treated,) I despair neither of the public fortune, nor the public mind. There is much to be done undoubtedly, and much to be retrieved. We must walk in new ways, or we can never encounter our enemy in his devious march. We are not at an end of our struggle, nor near it. Let us not deceive ourselves: we are at the beginning of great troubles. I readily acknow-

ledge that the state of public affairs is infinitely more unpromising, than at the period I have just now alluded to and the position of all the powers of Europe in relation to us, and in relation to each other, is more intricate and critical beyond all comparison. Difficult indeed is our situation. In all situations of difficulty men will be influenced in the part they take, not only by the reason of the case, but by the peculiar turn of their own character. The same ways to safety do not present themselves to all men, nor to the same men in different tempers. There is a courageous wisdom: there is also a false, reptile prudence, the result not of caution, but of fear. Under misfortunes it often happens that the nerves of the understanding are so relaxed, the pressing peril of the hour so completely confounds all the faculties, that no future danger can be properly provided for, can be justly estimated, can be so much as fully seen. The eye of the mind is dazzled and vanquished. An abject distrust of ourselves, an extravagant admiration of the enemy, present us with no hope but in a compromise with his pride, by a submission to his will. This short plan of policy is the only counsel which will obtain a hearing. We plunge into a dark gulf with all the rash precipitation of fear. The nature of courage is, without a question, to be conversant with danger: but in the palpable night of their terrors, men under consternation suppose, not that it is the danger, which, by a sure instinct, calls out the courage to resist it, but that it is the courage which produces the danger. They therefore seek for a refuge from their fears in the fears themselves, and consider a temporizing meanness as the only source of safety.

The rules and definitions of prudence can rarely be exact; never universal. I do not deny, that, in small, truckling states, a timely compromise with power has often been the means, and the only means, of drawling out their puny existence: but a great state is too much envied, too much dreaded, to find safety in humiliation. To be secure, it must be respected. Power, and eminence, and consideration, are things not to be begged. They must be commanded: and they, who supplicate for mercy from others, can never hope for justice through themselves. What justice they are to obtain, as the alms of an enemy, depends upon his character:

and that they ought well to know before they implicitly confide.

Much controversy there has been in parliament, and not a little amongst us out of doors, about the instrumental means of this nation towards the maintenance of her dignity, and the assertion of her rights. On the most elaborate and correct detail of facts, the result seems to be, that at no time has the wealth and power of Great Britain been so considerable as it is at this very perilous moment. We have a vast interest to preserve, and we possess great means of preserving it: but it is to be remembered that the artificer may be encumbered by his tools, and that resources may be among impediments. If wealth is the obedient and laborious slave of virtue and of public honour, then wealth is in its place, and has its use: but if this order is changed, and honour is to be sacrificed to the conservation of riches, riches, which have neither eyes nor hands, nor anything truly vital in them, cannot long survive the being of their vivifying powers, their legitimate masters, and their potent protectors. If we command our wealth, we shall be rich and free: if our wealth commands us, we are poor indeed. We are bought by the enemy with the treasure from our own coffers. Too great a sense of the value of a subordinate interest may be the very source of its danger, as well as the certain ruin of interests of a superior order. Often has a man lost his all because he would not submit to hazard all in defending it. A display of our wealth before robbers is not the way to restrain their boldness, or to lessen their rapacity. This display is made, I know, to persuade the people of England that thereby we shall awe the enemy, and improve the terms of our capitulation: it is made, not that we should fight with more animation, but that we should supplicate with better hopes. We are mistaken. We have an enemy to deal with who never regarded our contest as a measuring and weighing of purses. He is the Gaul that puts his *sword* into the scale. He is more tempted with our wealth as booty, than terrified with it as power. But let us be rich or poor, let us be either in what proportion we may, nature is false or this is true, that where the essential public force (of which money is but a part) is in any degree upon a par in a conflict between nations, that state, which is resolved to hazard its existence rather than to

abandon its object, must have an infinite advantage over that which is resolved to yield rather than to carry its resistance beyond a certain point. Humanly speaking, that people which bounds its efforts only with its being, must give the law to that nation which will not push its opposition beyond its convenience.

If we look to nothing but our domestic condition, the state of the nation is full even to plethory: but if we imagine that this country can long maintain its blood and its food, as disjoined from the community of mankind, such an opinion does not deserve refutation as absurd, but pity as insane.

I do not know that such an improvident and stupid selfishness deserves the discussion, which, perhaps, I may bestow upon it hereafter. We cannot arrange with our enemy in the present conjuncture, without abandoning the interest of mankind. If we look only to our own petty peculium in the war, we have had some advantages; advantages ambiguous in their nature, and dearly bought. We have not in the slightest degree impaired the strength of the common enemy in any one of those points in which his particular force consists; at the same time that new enemies to ourselves, new allies to the regicide republic, have been made out of the wrecks and fragments of the general confederacy. So far as to the selfish part. As composing a part of the community of Europe, and interested in its fate, it is not easy to conceive a state of things more doubtful and perplexing. When Louis XIV. had made himself master of one of the largest and most important provinces of Spain; when he had in a manner overrun Lombardy, and was thundering at the gates of Turin; when he had mastered almost all Germany on this side the Rhine; when he was on the point of ruining the august fabric of the empire; wl en, with the elector of Bavaria in his alliance, hardly anything interposed between him and Vienna; when the Turk hung with a mighty force over the empire on the other side; I do not know, that in the beginning of 1704 (that is, in the third year of the renovated war with Louis XIV.) the state of Europe was so truly alarming. To England it certainly was not. Holland (and Holland is a matter to England of value inestimable) was then powerful, was then independent, and, though greatly endangered, was then full of energy and spirit. But the

great resource of Europe was in England: not in a sort of England detached from the rest of the world, and amusing herself with the puppet-show of a naval power, (it can be no better, whilst all the sources of that power, and of every sort of power, are precarious,) but in that sort of England, who considered herself as embodied with Europe; but in that sort of England, who, sympathetic with the adversity or the happiness of mankind, felt that nothing in human affairs was foreign to her. We may consider it as a sure axiom, that, as on the one hand no confederacy of the least effect or duration can exist against France, of which England is not only a part, but the head, so neither can England pretend to cope with France but as connected with the body of Christendom.

Our account of the war, *as a war of communion*, to the very point in which we began to throw out lures, oglings, and glances for peace, was a war of disaster and of little else. The independent advantages obtained by us at the beginning of the war, and which were made at the expense of that common cause, if they deceive us about our largest and our surest interest, are to be reckoned amongst our heaviest losses.

The allies, and Great Britain amongst the rest, (and perhaps amongst the foremost,) have been miserably deluded by this great fundamental error: That it was in our power to make peace with this monster of a state, whenever we chose to forget the crimes that made it great, and the designs that made it formidable. People imagined that their ceasing to resist was the sure way to be secure. This "pale cast of thought" sicklied over all their enterprises, and turned all their politics awry. They could not, or rather they would not, read, in the most unequivocal declarations of the enemy, and his uniform conduct, that more safety was to be found in the most arduous war, than in the friendship of that kind of being. Its hostile amity can be obtained on no terms that do not imply an inability hereafter to resist its designs. This great, prolific error (I mean that peace was always in our power) has been the cause that rendered the allies indifferent about the *direction* of the war; and persuaded them that they might always risk a choice, and even a change in its objects. They seldom improved any advantage; hoping that the enemy, affected by it, would make a proffer of peace. Hence it was, that all

their early victories have been followed almost immediately with the usual effects of a defeat; whilst all the advantages obtained by the regicides have been followed by the consequences that were natural. The discomfitures, which the republic of assassins has suffered, have uniformly called forth new exertions, which not only repaired old losses, but prepared new conquests. The losses of the allies, on the contrary, (no provision having been made on the speculation of such an event,) have been followed by desertion, by dismay, by disunion, by a dereliction of their policy, by a flight from their principles, by an admiration of the enemy, by mutual accusations, by a distrust in every member of the alliance of its fellow, of its cause, its power, and its courage.

Great difficulties in consequence of our erroneous policy, as I have said, press upon every side of us. Far from desiring to conceal, or even to palliate, the evil in the representation, I wish to lay it down as my foundation, that never greater existed. In a moment when sudden panic is apprehended, it may be wise for a while to conceal some great public disaster, or to reveal it by degrees, until the minds of the people have time to be recollected, that their understanding may have leisure to rally, and that more steady councils may prevent their doing something desperate under the first impressions of rage or terror. But with regard to a *general* state of things, growing out of events and causes already known in the gross, there is no piety in the fraud that covers its true nature; because nothing but erroneous resolutions can be the result of false representations. Those measures, which, in common distress, might be available, in greater, are no better than playing with the evil. That the effort may bear a proportion to the exigence, it is fit it should be known; known in its quality, in its extent, and in all the circumstances which attend it. Great reverses of fortune there have been, and great embarrassments in council: a principled regicide enemy possessed of the most important part of Europe, and struggling for the rest: within ourselves a total relaxation of all authority, whilst a cry is raised against it, as if it were the most ferocious of all despotism. A worse phenomenon;—our government disowned by the most efficient member of its tribunals; ill supported by any of their constituent parts; and the highest tribunal of all, (from

causes not for our present purpose to examine,) deprived of all that dignity and all that efficiency which might enforce, or regulate, or, if the case required it, might supply the want of every other court. Public prosecutions are become little better than schools for treason; of no use but to improve the dexterity of criminals in the mystery of evasion; or to show with what complete impunity men may conspire against the commonwealth; with what safety assassins may attempt its awful head. Everything is secure, except what the laws have made sacred; everything is tameness and languor that is not fury and faction. Whilst the distempers of a relaxed fibre prognosticate and prepare all the morbid force of convulsion in the body of the state, the steadiness of the physician is overpowered by the very aspect of the disease.[1] The doctor of the constitution, pretending to underrate what he is not able to contend with, shrinks from his own operation. He doubts and questions the salutary but critical terrors of the cautery and the knife. He takes a poor credit even from his defeat; and covers impotence under the mask of lenity. He praises the moderation of the laws, as, in his hands, he sees them baffled and despised. Is all this, because in our day the statutes of the kingdom are not engrossed in as firm a character, and imprinted in as black and legible a type, as ever? No! the law is a clear, but it is a dead letter. Dead and putrid, it is insufficient to save the state, but potent to infect and to kill. Living law, full of reason, and of equity and justice, (as it is, or it should not exist,) ought to be severe and awful too; or the words of menace, whether written on the parchment roll of England, or cut into the brazen tablet of Rome, will excite nothing but contempt. How comes it, that in all the state prosecutions of magnitude, from the Revolution to within these two or three years, the Crown has scarcely ever retired disgraced and defeated from its courts? Whence this alarming change? By a connexion easily felt, and not impossible to be traced to its cause, all the parts of the state have their correspondence and consent. They who bow to the enemy abroad will not be of power to subdue the conspirator at home. It is impossible not to observe, that, in proportion as we approximate to the poisonous jaws of anarchy, the fascination grows irresistible. In pro-

[1] "Mussabat tacito medicina timore."

portion as we are attracted towards the focus of illegality, irreligion, and desperate enterprise, all the venomous and blighting insects of the state are awakened into life. The promise of the year is blasted, and shrivelled, and burned up before them. Our most salutary and most beautiful institutions yield nothing but dust and smut: the harvest of our law is no more than stubble. It is in the nature of these eruptive diseases in the state to sink in by fits, and re-appear. But the fuel of the malady remains; and in my opinion is not in the smallest degree mitigated in its malignity, though it waits the favourable moment of a freer communication with the source of regicide to exert and to increase its force.

Is it that the people are changed, that the commonwealth cannot be protected by its laws? I hardly think it. On the contrary, I conceive, that these things happen because men are not changed, but remain always what they always were; they remain what the bulk of us must ever be, when abandoned to our vulgar propensities, without guide, leader, or control; that is, made to be full of a blind elevation in prosperity; to despise untried dangers; to be overpowered with unexpected reverses; to find no clue in a labyrinth of difficulties, to get out of a present inconvenience with any risk of future ruin; to follow and to bow to fortune; to admire successful though wicked enterprise, and to imitate what we admire; to contemn the government which announces danger from sacrilege and regicide, whilst they are only in their infancy and their struggle, but which finds nothing that can alarm in their adult state, and in the power and triumph of those destructive principles. In a mass we cannot be left to ourselves. We must have leaders. If none will undertake to lead us right, we shall find guides who will contrive to conduct us to shame and ruin.

We are in a war of a *peculiar* nature. It is not with an ordinary community, which is hostile or friendly as passion or as interest may veer about: not with a state which makes war through wantonness, and abandons it through lassitude. We are at war with a system, which, by its essence, is inimical to all other governments, and which makes peace or war, as peace and war may best contribute to their subversion. It is with an *armed doctrine* that we are at war. It has, by

its essence, a faction of opinion, and of interest, and of enthusiasm, in every country. To us it is a Colossus which bestrides our channel. It has one foot on a foreign shore, the other upon the British soil. Thus advantaged, if it can at all exist, it must finally prevail. Nothing can so completely ruin any of the old governments, ours in particular, as the acknowledgment, directly, or by implication, of any kind of superiority in this new power. This acknowledgment we make, if, in a bad or doubtful situation of our affairs, we solicit peace; or if we yield to the modes of new humiliation, in which alone she is content to give us a hearing. By that means the terms cannot be of our choosing; no, not in any part.

It is laid in the unalterable constitution of things:—None can aspire to act greatly, but those who are of force greatly t suffer. They who make their arrangements in the first run of misadventure, and in a temper of mind the common fruit of disappointment and dismay, put a seal on their calamities. To their power they take a security against any favours which they might hope from the usual inconstancy of fortune. I am therefore, my dear friend, invariably of your opinion, (though full of respect for those who think differently,) that neither the time chosen for it, nor the manner of soliciting a negotiation, were properly considered; even though I had allowed, (I hardly shall allow,) that with the horde of regicides we could by any selection of time, or use of means, obtain anything at all deserving the name of peace.

In one point we are lucky. The regicide has received our advances with scorn. We have an enemy, to whose virtues we can owe nothing; but on this occasion we are infinitely obliged to one of his vices. We owe more to his insolence than to our own precaution. The haughtiness by which the proud repel us, has this of good in it; that in making us keep our distance, they must keep their distance too. In the present case, the pride of the regicide may be our safety. He has given time for our reason to operate; and for British dignity to recover from its surprise. From first to last he has rejected all our advances. Far as we have gone, he has still left a way open to our retreat.

There is always an augury to be taken of what a peace is

likely to be, from the preliminary steps that are made to bring it about. We may gather something from the time in which the first overtures are made; from the quarter whence they come; from the manner in which they are received. These discover the temper of the parties. If your enemy offers peace in the moment of success, it indicates that he is satisfied with something. It shows that there are limits to his ambition or his resentment. If he offers nothing under misfortune, it is probable, that it is more painful to him to abandon the prospect of advantage than to endure calamity. If he rejects solicitation, and will not give even a nod to the suppliants for peace, until a change in the fortune of the war threatens him with ruin, then I think it evident, that he wishes nothing more than to disarm his adversary to gain time. Afterwards a question arises, which of the parties is likely to obtain the greater advantages, by continuing disarmed and by the use of time.

With these few plain indications in our minds, it will not be improper to reconsider the conduct of the enemy together with our own, from the day that a question of peace has been in agitation. In considering this part of the question, I do not proceed on my own hypothesis. I suppose, for a moment, that this body of regicide, calling itself a republic, is a politic person, with whom something deserving the name of peace may be made. On that supposition, let us examine our own proceeding. Let us compute the profit it has brought, and the advantage that it is likely to bring hereafter. A peace too eagerly sought is not always the sooner obtained. The discovery of vehement wishes generally frustrates their attainment; and your adversary has gained a great advantage over you when he finds you impatient to conclude a treaty. There is in reserve, not only something of dignity, but a great deal of prudence too. A sort of courage belongs to negotiation, as well as to operations of the field. A negotiator must often seem willing to hazard the whole issue of his treaty, if he wishes to secure any one material point.

The regicides were the first to declare war. We are the first to sue for peace. In proportion to the humility and perseverance we have shown in our addresses, has been the obstinacy of their arrogance in rejecting our suit. The patience of their pride seems to have been worn out with

the importunity of our courtship. Disgusted as they are with a conduct so different from all the sentiments by which they are themselves filled, they think to put an end to our vexatious solicitation by redoubling their insults.

It happens frequently, that pride may reject a public advance, while interest listens to a secret suggestion of advantage. The opportunity has been afforded. At a very early period in the diplomacy of humiliation, a gentleman was sent on an errand,[1] of which, from the motive of it, whatever the event might be, we can never be ashamed. Humanity cannot be degraded by humiliation. It is its very character to submit to such things. There is a consanguinity between benevolence and humility. They are virtues of the same stock. Dignity is of as good a race; but it belongs to the family of fortitude. In the spirit of that benevolence, we sent a gentleman to beseech the directory of regicide, not to be quite so prodigal as their republic had been of judicial murder. We solicited them to spare the lives of some unhappy persons of the first distinction, whose safety at other times could not have been an object of solicitation. They had quitted France on the faith of the declaration of the rights of citizens. They never had been in the service of the regicides, nor at their hands had received any stipend. The very system and constitution of government that now prevails was settled subsequently to their emigration. They were under the protection of Great Britain, and in his Majesty's pay and service. Not an hostile invasion, but the disasters of the sea, had thrown them upon a shore more barbarous and inhospitable than the inclement ocean under the most pitiless of its storms. Here was an opportunity to express a feeling for the miseries of war; and to open some sort of conversation, which, (after our public overtures had glutted their pride,) at a cautious and jealous distance, might lead to something like an accommodation. What was the event? A strange uncouth thing, a theatrical figure of the opera, his head shaded with three-coloured plumes, his body fantastically habited, strutted from the back scenes, and, after a short speech, in the mock heroic falsetto of stupid tragedy, delivered the gentleman who came to make the representation into the custody of a guard, with directions not to lose

[1] Mr. Bird sent to state the real situation of the Duc de Choiseul.

sight of him for a moment; and then ordered him to be sent from Paris in two hours.

Here it is impossible, that a sentiment of tenderness should not strike athwart the sternness of politics, and make us recall to painful memory the difference between this insolent and bloody theatre, and the temperate natural majesty of a civilized court, where the afflicted family of Asgill did not in vain solicit the mercy of the highest in rank, and the most compassionate of the compassionate sex.

In this intercourse, at least, there was nothing to promise a great deal of success in our future advances. Whilst the fortune of the field was wholly with the regicides, nothing was thought of but to follow where it led; and it led to everything. Not so much as a talk of treaty. Laws were laid down with arrogance. The most moderate politician in their clan[1] was chosen as the organ, not so much for prescribing limits to their claims, as to mark what, for the present, they are content to leave to others. They made, not laws, not conventions, not late possession, but physical nature, and political convenience, the sole foundation of their claims. The Rhine, the Mediterranean, and the ocean, were the bounds which, for the time, they assigned to the empire of regicide. What was the chamber of union of Louis the Fourteenth, which astonished and provoked all Europe, compared to this declaration? In truth, with these limits, and their principle, they would not have left even the shadow of liberty or safety to any nation. This plan of empire was not taken up in the first intoxication of unexpected success. You must recollect that it was projected, just as the report has stated it, from the very first revolt of the faction against their monarchy; and it has been uniformly pursued, as a standing maxim of national policy, from that time to this. It is, generally, in the season of prosperity that men discover their real temper, principles, and designs. But this principle, suggested in their first struggles, fully avowed in their prosperity, has, in the most adverse state of their affairs, been tenaciously adhered to. The report combined with their conduct, forms an infallible criterion of the views of this republic.

In their fortune there has been some fluctuation. We are

[1] Boissy d'Anglas.

to see how their minds have been affected with a change. Some impression it made on them undoubtedly. It produced some oblique notice of the submissions that were made by suppliant nations. The utmost they did, was to make some of those cold, formal, general professions of a love of peace which no power has ever refused to make; because they mean little, and cost nothing. The first paper I have seen (the publication at Hamburgh) making a show of that pacific disposition, discovered a rooted animosity against this nation, and an incurable rancour, even more than any one of their hostile acts. In this Hamburgh declaration, they choose to suppose, that the war on the part of England, *is a war of government, begun and carried on against the sense and interests of the people;* thus sowing in their very overtures towards peace the seeds of tumult and sedition: for they never have abandoned, and never will they abandon, in peace, in war, in treaty, in any situation, or for one instant, their old, steady maxim of separating the people from their government. Let me add—and it is with unfeigned anxiety for the character and credit of ministers that I do add—if our government perseveres in its as uniform course of acting under instruments with such preambles, it pleads guilty to the charges made by our enemies against it, both on its own part, and on the part of parliament itself. The enemy must succeed in his plan for loosening and disconnecting all the internal holdings of the kingdom.

It was not enough, that the speech from the throne, in the opening of the session of 1795, threw out oglings and glances of tenderness. Lest this coquetting should seem too cold and ambiguous, without waiting for its effect, the violent passion for a relation to the regicides produced a direct message from the Crown, and its consequences from the two Houses of Parliament. On the part of the regicides these declarations could not be entirely passed by without notice; but in that notice they discovered still more clearly the bottom of their character. The offer made to them by the message to parliament was hinted at in their answer; but in an obscure and oblique manner, as before. They accompanied their notice of the indications manifested on our side, with every kind of insolent and taunting reflection. The regicide directory, on the day which, in their gipsy jargon, they call

the 5th of Pluviose, in return for our advances, charge us with eluding our declarations under "evasive formalities and frivolous pretexts." What these pretexts and evasions were, they do not say, and I have never heard. But they do not rest there. They proceed to charge us, and, as it should seem, our allies in the mass, with direct *perfidy;* they are so conciliatory in their language as to hint that this perfidious character is not new in our proceedings. However, notwithstanding this our habitual perfidy, they will offer peace "on conditions *as* moderate"—as what? as reason and as equity require? No! as moderate "as are suitable to their *national dignity*." National dignity in all treaties I do admit is an important consideration. They have given us a useful hint on that subject: but dignity, hitherto, has belonged to the mode of proceeding, not to the matter of a treaty. Never before has it been mentioned as the standard for rating the conditions of peace; no, never by the most violent of conquerors. Indemnification is capable of some estimate: dignity has no standard. It is impossible to guess what acquisitions pride and ambition may think fit for their *dignity*. But lest any doubt should remain on what they think for their dignity, the regicides in the next paragraph tell us, "that they will have no peace with their enemies, until they have reduced them to a state, which will put them under an *impossibility* of pursuing their wretched projects;" that is, in plain French or English, until they have accomplished our utter and irretrievable ruin. This is their *pacific language*. It flows from their unalterable principle in whatever language they speak, or whatever steps they take, whether of real war, or of pretended pacification. They have never, to do them justice, been at much trouble in concealing their intentions. We were as obstinately resolved to think them not in earnest; but I confess jests of this sort, whatever their urbanity may be, are not much to my taste.

To this conciliatory and amicable public communication, our sole answer, in effect, is this—"Citizen regicides! whenever *you* find yourselves in the humour, you may have a peace with *us*. That is a point you may always command. We are constantly in attendance, and nothing you can do shall hinder us from the renewal of our supplications. You may turn us out at the door; but we will jump in at the window."

To those who do not love to contemplate the fall of human greatness, I do not know a more mortifying spectacle, than to see the assembled majesty of the crowned heads of Europe waiting as patient suitors in the ante-chamber of regicide. They wait, it seems, until the sanguinary tyrant *Carnot* shall have snorted away the fumes of the indigested blood of his sovereign. Then, when, sunk on the down of usurped pomp, he shall have sufficiently indulged his meditations with what monarch he shall next glut his ravening maw, he may condescend to signify that it is his pleasure to be awake; and that he is at leisure to receive the proposals of his high and mighty clients for the terms on which he may respite the execution of the sentence he has passed upon them. At the opening of those doors, what a sight it must be to behold the plenipotentiaries of royal impotence, in the precedency which they will intrigue to obtain, and which will be granted to them according to the seniority of their degradation, sneaking into the regicide presence, and, with the relics of the smile, which they had dressed up for the levee of their masters, still flickering on their curled lips, presenting the faded remains of their courtly graces, to meet the scornful, ferocious, sardonic grin of a bloody ruffian, who, whilst he is receiving their homage, is measuring them with his eye, and fitting to their size the slider of his guillotine! These ambassadors may easily return as good courtiers as they went; but can they ever return from that degrading residence, loyal and faithful subjects; or with any true affection to their master, or true attachment to the constitution, religion, or laws of their country? There is great danger that they, who enter smiling into this Triphonian cave, will come out of it sad and serious conspirators; and such will continue as long as they live. They will become true conductors of contagion to every country which has had the misfortune to send them to the source of that electricity. At best they will become totally indifferent to good and evil, to one institution or another. This species of indifference is but too generally distinguishable in those who have been much employed in foreign courts; but in the present case the evil must be aggravated without measure; for they go from their country, not with the pride of the old character, but in a state of the lowest degradation; and what must happen in their place of residence can have

no effect in raising them to the level of true dignity, or of chaste self-estimation, either as men, or as representatives of crowned heads.

Our early proceeding, which has produced these returns of affront, appeared to me totally new, without being adapted to the new circumstances of affairs. I have called to my mind the speeches and messages in former times. I find nothing like these. You will look in the journals to find whether my memory fails me. Before this time, never was a ground of peace laid, (as it were, in a parliamentary record,) until it had been as good as concluded. This was a wise homage paid to the discretion of the Crown. It was known how much a negotiation must suffer by having anything in the train towards it prematurely disclosed. But, when those parliamentary declarations were made, not so much as a step had been taken towards a negotiation in any mode whatever. The measure was an unpleasant and unseasonable discovery.

I conceive that another circumstance in that transaction has been as little authorized by any example; and that it is as little prudent in itself; I mean the formal recognition of the French Republic. Without entering, for the present, into a question on the good faith manifested in that measure, or on its general policy, I doubt, upon mere temporary considerations of prudence, whether it was perfectly advisable. It is not within the rules of dexterous conduct to make an acknowledgment of a contested title in your enemy, before you are morally certain that your recognition will secure his friendship. Otherwise it is a measure worse than thrown away. It adds infinitely to the strength, and consequently to the demands, of the adverse party. He has gained a fundamental point without an equivalent. It has happened as might have been foreseen. No notice whatever was taken of this recognition. In fact, the directory never gave themselves any concern about it; and they received our acknowledgment with perfect scorn. With them it is not for the states of Europe to judge of their title: the very reverse. In their eye the title of every other power depends wholly on their pleasure.

Preliminary declarations of this sort, thrown out at random, and sown, as it were, broad cast, were never to be found in

the mode of our proceeding with France and Spain, whilst the great monarchies of France and Spain existed. I do not say, that a diplomatic measure ought to be, like a parliamentary or a judicial proceeding, according to strict precedent: I hope I am far from that pedantry. But this I know, that a great state ought to have some regard to its ancient maxims: especially where they indicate its dignity; where they concur with the rules of prudence; and, above all, where the circumstances of the time require that a spirit of innovation should be resisted, which leads to the humiliation of sovereign powers. It would be ridiculous to assert, that those powers have suffered nothing in their estimation. I admit that the great interests of a state will for a moment supersede all other considerations: but if there was a rule that a sovereign never should let down his dignity without a sure payment to his interest, the dignity of kings would be held high enough. At present, however, fashion governs in more serious things than furniture and dress. It looks as if sovereigns abroad were emulous in bidding against their estimation. It seems as if the pre-eminence of regicide was acknowledged; and that kings tacitly ranked themselves below their sacrilegious murderers, as natural magistrates and judges over them. It appears as if dignity were the prerogative of crime; and a temporizing humiliation the proper part for venerable authority. If the vilest of mankind are resolved to be the most wicked, they lose all the baseness of their origin, and take their place above kings. This example in foreign princes, I trust, will not spread. It is the concern of mankind, that the destruction of order should not be a claim to rank, that crimes should not be the only title to pre-eminence and honour.

At this second stage of humiliation, (I mean the insulting declaration in consequence of the message to both Houses of Parliament,) it might not have been amiss to pause; and not to squander away the fund of our submissions, until we knew what final purposes of public interest they might answer. The policy of subjecting ourselves to further insults is not to me quite apparent. It was resolved, however, to hazard a third trial. Citizen Barthelemi had been established on the part of the new republic, at Basle; where, with his proconsulate of Switzerland and the adjacent parts of Germany, he

was appointed as a sort of factor to deal in the degradation of the crowned heads of Europe. At Basle it was thought proper, in order to keep others, I suppose, in countenance, that Great Britain should appear at this market, and bid with the rest, for the mercy of the people-king.

On the 6th of March, 1796, Mr. Wickham, in consequence of authority, was desired to sound France on her disposition towards a general pacification; to know whether she would consent to send ministers to a congress at such a place as might be hereafter agreed upon; whether there would be a disposition to communicate the general grounds of a pacification such as France (the diplomatic name of the regicide power) would be willing to propose, as a foundation for a negotiation for peace with his Majesty *and his allies;* or to suggest any other way of arriving at the same end of a general pacification; but he had no authority to enter into any negotiation or discussion with citizen Barthelemi upon these subjects.

On the part of Great Britain this measure was a voluntary act, wholly uncalled for on the part of regicide. Suits of this sort are at least strong indications of a desire for accommodation. Any other body of men but the directory would be somewhat soothed with such advances. They could not however begin their answer, which was given without much delay, and communicated on the 28th of the same month, without a preamble of insult and reproach. "They doubt the sincerity of the pacific intentions of this court." She did not begin, say they, yet to "know her real interests," "she did not seek peace *with good faith.*" This, or something to this effect, has been the constant preliminary observation (now grown into a sort of office-form) on all our overtures to this power: a perpetual charge on the British government of fraud, evasion, and habitual perfidy.

It might be asked, from whence did these opinions of our insincerity and ill faith arise? It was, because the British ministry (leaving to the directory however to propose a better mode) proposed a *congress* for the purpose of a general pacification, and this they said "would render negotiation endless." From hence they immediately inferred a fraudulent intention in the offer. Unquestionably their mode of giving the law would bring matters to a more speedy con-

clusion. As to any other method more agreeable to them than a congress, an alternative expressly proposed to them, they did not condescend to signify their pleasure.

This refusal of treating conjointly with the powers allied against this republic furnishes matter for a great deal of serious reflection. They have hitherto constantly declined any other than a treaty with a single power. By thus dissociating every state from every other, like deer separated from the herd, each power is treated with, on the merit of his being a deserter from the common cause. In that light the regicide power finding each of them insulated and unprotected, with great facility gives the law to them all. By this system, for the present, an incurable distrust is sown amongst confederates; and in future all alliance is rendered impracticable. It is thus they have treated with Prussia, with Spain, with Sardinia, with Bavaria, with the Ecclesiastical State, with Saxony; and here we see them refuse to treat with Great Britain in any other mode. They must be worse than blind who do not see with what undeviating regularity of system, in this case and in all cases, they pursue their scheme for the utter destruction of every independent power; especially the smaller, who cannot find any refuge whatever but in some common cause.

Renewing their taunts and reflections, they tell Mr. Wickham, "that *their* policy has no guides but openness and good faith, and that their conduct shall be conformable to these principles." They say concerning their government, that "yielding to the ardent desire by which it is animated to procure peace for the French republic and for all nations, it will not *fear to declare itself openly.* Charged by the constitution with the execution of the *laws*, it cannot *make* or *listen* to any proposal that would be contrary to them. The constitutional act does not permit it to consent to any alienation of that which, according to the existing laws, constitutes the territory of the republic."

"With respect to the countries *occupied by the French armies, and which have not been united to France*, they, as well as other interests political and commercial, may become the subject of a negotiation, which will present to the directory the means of proving how much it desires to attain speedily to a happy pacification. That the directory is ready

to receive in this respect any overtures that shall be just, reasonable, and compatible *with the dignity of the republic.*" On the head of what is *not* to be the subject of negotiation, the directory is clear and open. As to what may be a matter of treaty, all this open dealing is gone. She retires into her shell. There she expects overtures from *you*—and you are to guess what she shall judge just, reasonable, and, above all, *compatible with her dignity.*

In the records of pride there does not exist so insulting a declaration. It is insolent in words, in manner, but in substance it is not only insulting but alarming. It is a specimen of what may be expected from the masters we are preparing for our humbled country. Their openness and candour consist in a direct avowal of their despotism and ambition. We know that their declared resolution had been to surrender no object belonging to France previous to the war. They had resolved, that the republic was entire, and must remain so. As to what she has conquered from the allies and united to the same indivisible body, it is of the same nature. That is, the allies are to give up whatever conquests they have made or may make upon France, but all which she has violently ravished from her neighbours, and thought fit to appropriate, are not to become so much as objects of negotiation.

In this unity and indivisibility of profession are sunk ten immense and wealthy provinces, full of strong, flourishing, and opulent cities, (the Austrian Netherlands,) the part of Europe the most necessary to preserve any communication between this kingdom and its natural allies, next to Holland the most interesting to this country, and without which Holland must virtually belong to France. Savoy and Nice, the keys of Italy, and the citadel in her hands to bridle Switzerland, are in that consolidation. The important territory of Liege is torn out of the heart of the empire. All these are integrant parts of the republic, not to be subject to any discussion, or to be purchased by any equivalent. Why? Because there is a law which prevents it. What law? The law of nations? The acknowledged public law of Europe? Treaties and conventions of parties? No! not a pretence of the kind. It is a declaration not made in consequence of any prescription on her side, not on any cession or derelic-

tion, actual or tacit, of other powers. It is a declaration *vendente lite* in the middle of a war, one principal object of which was originally the defence, and has since been the recovery, of these very countries.

This strange law is not made for a trivial object, not for a single port, or for a single fortress, but for a great kingdom; for the religion, the morals, the laws, the liberties, the lives, and fortunes of millions of human creatures, who, without their consent, or that of their lawful government, are, by an arbitrary act of this regicide and homicide government, which they call a law, incorporated into their tyranny.

In other words, their will is the law, not only at home, but as to the concerns of every nation. Who has made that law but the regicide republic itself, whose laws, like those of the Medes and Persians, they cannot alter or abrogate, or even so much as take into consideration? Without the least ceremony or compliment, they have sent out of the world whole sets of laws and lawgivers. They have swept away the very constitutions under which the legislators acted, and the laws were made. Even the fundamental sacred rights of man they have not scrupled to profane. They have set this holy code at nought with ignominy and scorn. Thus they treat all their domestic laws and constitutions, and even what they had considered as a law of Nature; but whatever they have put their seal on for the purposes of their ambition, and the ruin of their neighbours, this alone is invulnerable, impassible, immortal. Assuming to be masters of everything human and divine, here, and here alone, it seems they are limited, "cooped and cabined in;" and this omnipotent legislature finds itself wholly without the power of exercising its favourite attribute, the love of peace. In other words, they are powerful to usurp, impotent to restore; and equally by their power and their impotence they aggrandize themselves, and weaken and impoverish you and all other nations.

Nothing can be more proper or more manly than the state publication called a *note* on this proceeding, dated Downing Street, the 10th of April, 1796. Only that it is better expressed, it perfectly agrees with the opinion I have taken the liberty of submitting to your consideration.[1] I place it

[1] "This Court has seen, with regret, how far the tone and spirit of that answer, the nature and extent of the demands which it contains,

below at full length, as my justification in thinking that this astonishing paper from the Directory is not only a direct negative to all treaty, but is a rejection of every principle upon which treaties could be made. To admit it for a moment were to erect this power, usurped at home, into a legislature to govern mankind. It is an authority that on a thousand occasions they have asserted in claim, and, whenever they are able, exerted in practice. The dereliction of this whole scheme of policy became, therefore, an indispensable previous condition to all renewal of treaty. The remark of the British cabinet on this arrogant and tyrannical claim is natural and unavoidable. Our ministry state, "*That while these dispositions shall be persisted in, nothing is left for the King but to prosecute a war that is just and necessary.*"

It was of course, that we should wait until the enemy showed some sort of disposition on his part to fulfil this condition. It was hoped, indeed, that our suppliant strains might be suffered to steal into the august ear in a more propitious season. That season, however, invoked by so many vows, conjurations, and prayers, did not come. Every declaration of hostility renovated, and every act pursued with double animosity—the over-running of Lombardy—the sub-

and the manner of announcing them, are remote from any dispositions for peace.

"The inadmissible pretension is there avowed of appropriating to France all that the laws existing there may have comprised under the denomination of French territory. To a demand such as this is added an express declaration that no proposal contrary to it will be made, or even listened to. And even this, under the pretence of an internal regulation, the provisions of which are wholly foreign to all other nations.

"While these dispositions shall be persisted in, nothing is left for the King, but to prosecute a war equally just and necessary.

"Whenever his enemies shall manifest more pacific sentiments, his Majesty will, at all times, be eager to concur in them, by lending himself, in concert with his allies, to all such measures as shall be calculated to re-establish general tranquillity, on conditions just, honourable, and permanent, either by the establishment of a general congress, which has been so happily the means of restoring peace to Europe, or by a preliminary discussion of the principles which may be proposed, on either side, as a foundation of a general pacification; or, lastly, by an impartial examination of any other way which may be pointed out to him for arriving at the same salutary end."

Downing Street, April 10, 1796.

jugation of Piedmont—the possession of its impregnable fortresses—the seizing on all the neutral states of Italy—our expulsion from Leghorn—instances for ever renewed, for our expulsion from Genoa—Spain rendered subject to them and hostile to us—Portugal bent under the yoke—half the empire over-run and ravaged, were the only signs which this mild republic thought proper to manifest of her pacific sentiments. Every demonstration of an implacable rancour and an untameable pride were the only encouragements we received to the renewal of our supplications.

Here therefore they and we were fixed. Nothing was left to the British ministry but "to prosecute a war just and necessary"—a war equally just as at the time of our engaging in it—a war become ten times more necessary by everything which happened afterwards. This resolution was soon, however, forgot. It felt the heat of the season and melted away. New hopes were entertained from supplication. No expectations, indeed, were then formed from renewing a direct application to the French regicides through the agent-general for the humiliation of sovereigns. At length a step was taken in degradation which even went lower than all the rest. Deficient in merits of our own, a mediator was to be sought—and we looked for that mediator at Berlin! The king of Prussia's merits in abandoning the general cause might have obtained for him some sort of influence in favour of those whom he had deserted; but I have never heard that his Prussian Majesty had lately discovered so marked an affection for the court of St. James's, or for the court of Vienna, as to excite much hope of his interposing a very powerful mediation to deliver them from the distresses into which he had brought them.

If humiliation is the element in which we live, if it is become not only our occasional policy but our habit, no great objection can be made to the modes in which it may be diversified; though I confess I cannot be charmed with the idea of our exposing our lazar sores at the door of every proud servitor of the French republic, where the court-dogs will not deign to lick them. We had, if I am not mistaken, a minister at that court, who might try its temper, and recede and advance as he found backwardness or encourage-

ment. But to send a gentleman there on no other errand than this, and with no assurance whatever that he should not find, what he did find, a repulse, seems to me to go far beyond all the demands of a humiliation merely politic. I hope it did not arise from a predilection for that mode of conduct.

The cup of bitterness was not, however, drained to the dregs. Basle and Berlin were not sufficient. After so many and so diversified repulses, we were resolved to make another experiment, and to try another mediator. Among the unhappy gentlemen, in whose persons royalty is insulted and degraded at the seat of plebeian pride and upstart insolence, there is a minister from Denmark at Paris. Without any previous encouragement to that, any more than the other steps, we sent through this turnpike to demand a passport for a person who on our part was to solicit peace in the metropolis, at the footstool of regicide itself. It was not to be expected that any one of those degraded beings could have influence enough to settle any part of the terms in favour of the candidates for further degradation; besides, such intervention would be a direct breach in their system, which did not permit one sovereign power to utter a word in the concerns of his equal.—Another repulse.—We were desired to apply directly in our persons.—We submitted and made the application.

It might be thought that here, at length, we had touched the bottom of humiliation; our lead was brought up covered with mud. But "in the lowest deep, a lower deep" was to open for us still more profound abysses of disgrace and shame. However, in we leaped. We came forward in our own name. The passport, such a passport and safe-conduct as would be granted to thieves who might come in to betray their accomplices, and no better, was granted to British supplication. To leave no doubt of its spirit, as soon as the rumour of this act of condescension could get abroad, it was formally announced with an explanation from authority, containing an invective against the ministry of Great Britain, their habitual frauds, their proverbial, *punic* perfidy. No such state paper, as a preliminary to a negotiation for peace, has ever yet appeared. Very few declarations of war have ever shown so

much and so unqualified animosity. I place it below[1] as a diplomatic curiosity, and in order to be the better under-

[1] *Official Note, extracted from the Journal of the Defenders of the Country.*

Executive Directory.

"Different Journals have advanced that an English plenipotentiary had reached Paris, and had presented himself to the Executive Directory, but that his propositions not having appeared satisfactory, he had received orders instantly to quit France.

"All these assertions are equally false.

"The notices given, in the English papers, of a minister having been sent to Paris, there to treat of peace, bring to recollection the overtures of Mr. Wickham to the ambassador of the republic at Basle, and the rumours circulated relative to the mission of Mr. Hammond to the court of Prussia. The *insignificance*, or rather the *subtle duplicity*, the *PUNIC style of* Mr. Wickham's note, is not forgotten. According to the partisans of the English ministry, it was to Paris that Mr. Hammond was to come to speak for peace: when his destination became public, and it was known that he went to Prussia, the same writer repeated that it was to accelerate a peace, and, notwithstanding the object, now well known, of this negotiation, was to engage Prussia to break her treaties with the Republic, and to return into the coalition—the court of Berlin, faithful to its engagements, repulsed these *perfidious* propositions. But in converting this intrigue into a mission for peace, the English ministry joined to the hope of giving a new enemy to France, *that of justifying the continuance of the war in the eyes of the English nation, and of throwing all the odium of it on the French government.* Such was also the aim of Mr. Wickham's note. *Such is still that of the notice given at this time in the English papers.*

"This aim will appear evident, if we reflect how difficult it is, that the ambitious government of England should sincerely wish for a peace that would *snatch from it its maritime preponderancy, would re-establish the freedom of the seas, would give a new impulse to the Spanish, Dutch, and French marines*, and would carry to the highest degree of prosperity the industry and commerce of those nations in which it has always found *rivals*, and which it has considered as *enemies* of its commerce, when they were tired of being its *dupes*.

"But there will *no longer be any credit given to the pacific intentions of the English ministry, when it is known, that its gold and its intrigues, its open practices and its insinuations, besiege more than ever the cabinet of Vienna, and are one of the principal obstacles to the negotiation which* that cabinet *would of itself be induced to enter on for peace.*

"They will no longer *be credited*, finally, when the moment of the rumour of these overtures being circulated is considered. *The English nation supports impatiently the continuance of the war, a reply must be made to its complaints, its reproaches;* the parliament is about to re-open its sittings; the mouths of the orators who will declaim against the war must be shut, the demand of new taxes must be justified; and to obtain these results, it is necessary to be enabled to advance, that the French government refuses every reasonable proposition of peace."

stood, in the few remarks I have to make upon a piece, which indeed defies all description—"None but itself can be its parallel."

I pass by all the insolence and contumely of the performance, as it comes from them. The present question is not how we are to be affected with it in regard to our dignity. That is gone. I shall say no more about it. Light lie the earth on the ashes of English pride. I shall only observe upon it *politically*, and as furnishing a direction for our own conduct in this low business.

The very idea of a negotiation for peace, whatever the inward sentiments of the parties may be, implies some confidence in their faith, some degree of belief in the professions which are made concerning it. A temporary and occasional credit, at least, is granted. Otherwise men stumble on the very threshold. I therefore wish to ask what hope we can have of their good faith, who, as the very basis of the negotiation, assume the ill faith and treachery of those they have to deal with? The terms, as against us, must be such as imply a full security against a treacherous conduct—that is, such terms as this directory stated in its first declaration, to place us "in an utter impossibility of executing our wretched projects." This is the omen, and the sole omen, under which we have consented to open our treaty.

The second observation I have to make upon it, (much connected undoubtedly with the first,) is, that they have informed you of the result they propose from the kind of peace they mean to grant you; that is to say, the union they propose among nations, with the view of rivalling our trade and destroying our naval power, and this they suppose (and with good reason too) must be the inevitable effect of their peace. It forms one of their principal grounds for suspecting our ministers could not be in good earnest in their proposition. They make no scruple beforehand to tell you the whole of what they intend; and this is what we call, in the modern style, the acceptance of a proposition for peace! In old language it would be called a most haughty, offensive, and insolent rejection of all treaty.

Thirdly, they tell you what they conceive to be the perfidious policy which dictates your delusive offer; that is, the design of cheating, not only them, but the people of England,

against whose interest and inclination this war is supposed to be carried on.

If we proceed in this business, under this preliminary declaration, it seems to me, that we admit, (now for the third time,) by something a great deal stronger than words, the truth of the charges of every kind which they make upon the British ministry, and the grounds of those foul imputations. The language used by us, which in other circumstances would not be exceptionable, in this case tends very strongly to confirm and realize the suspicion of our enemy. I mean the declaration, that if we do not obtain such terms of peace as suits our opinion of what our interests require, *then*, and in *that* case, we shall continue the war with vigour. This offer so reasoned, plainly implies, that, without it, our leaders themselves entertain great doubts of the opinion and good affections of the British people; otherwise there does not appear any cause, why we should proceed under the scandalous construction of our enemy upon the former offer made by Mr. Wickham, and on the new offer made directly at Paris. It is not, therefore, from a sense of dignity, but from the danger of radicating that false sentiment in the breasts of the enemy, that I think, under the auspices of this declaration, we cannot, with the least hope of a good event, or, indeed, with any regard to the common safety, proceed in the train of this negotiation. I wish ministry would seriously consider the importance of their seeming to confirm the enemy in an opinion, that his frequent use of appeals to the people against their government has not been without its effect. If it puts an end to this war it will render another impracticable.

Whoever goes to the directorial presence under this passport, with this offensive comment, and foul explanation, goes, in the avowed sense of the court to which he is sent, as the instrument of a government dissociated from the interests and wishes of the nation, for the purpose of cheating both the people of France and the people of England. He goes out the declared emissary of a faithless ministry. He has perfidy for his credentials. He has national weakness for his full powers. I yet doubt whether any one can be found to invest himself with that character. If there should, it would be pleasant to read his instructions on the answer

which he is to give to the directory, in case they should repeat to him the substance of the manifesto which he carries with him in his portfolio.

So much for the *first* manifesto of the regicide court which went along with the passport. Lest this declaration should seem the effect of haste, or a mere sudden effusion of pride and insolence, on full deliberation, about a week after comes out a second. This manifesto is dated the fifth of October, one day before the speech from the throne, on the vigil of the festive day of cordial unanimity so happily celebrated by all parties in the British parliament. In this piece the regicides, our worthy friends, (I call them by advance and by courtesy what by law I shall be obliged to call them hereafter,) our worthy friends, I say, renew and enforce the former declaration concerning our faith and sincerity, which they pinned to our passport. On three other points, which run through all their declarations, they are more explicit than ever.

First, they more directly undertake to be the real representatives of the people of this kingdom: and on a supposition, in which they agree with our parliamentary reformers, that the House of Commons is not that representative, the function being vacant, they, as our true constitutional organ, inform His Majesty and the world of the sense of the nation. They tell us that "the English people see with regret his Majesty's government squandering away the funds which had been granted to him." This astonishing assumption of the public voice of England is but a slight foretaste of the usurpation which, on a peace, we may be assured they will make of all the powers in all the parts of our vassal constitution. "If they do these things in a green tree, what shall be done in the dry?"

Next they tell us as a condition to our treaty, that "this government must abjure the unjust hatred it bears to them, and at last open its ears to the voice of humanity."—Truly this is, even from them, an extraordinary demand. Hitherto it seems we have put wax into our ears to shut them up against the tender, soothing strains, in the *affettuoso* of humanity, warbled from the throats of Reubel, Carnot, Tallien, and the whole chorus of confiscators, domiciliary visitors, committeemen of research, jurors and presidents of revolutionary tri-

bunals, regicides, assassins, massacrers, and septembrisers. It is not difficult to discern what sort of humanity our government is to learn from these syren singers. Our government also, I admit with some reason, as a step towards the proposed fraternity, is required to abjure the unjust hatred which it bears to this body of honour and virtue. I thank God I am neither a minister nor a leader of opposition. I protest I cannot do what they desire. I could not do it if I were under the guillotine; or as they ingeniously and pleasantly express it, "looking out of the little national window." Even at that opening I could receive none of their light. I am fortified against all such affections by the declaration of the government, which I must yet consider as lawful, made on the 29th of October, 1793,[1] and still ringing in my ears.

[1] "In their place has succeeded a system destructive of all public order, maintained by proscriptions, exiles, and confiscations without number; by arbitrary imprisonment; by massacres which cannot be remembered without horror; and at length by the execrable murder of a just and beneficent sovereign, and of the illustrious princess, who, with an unshaken firmness, has shared all the misfortunes of her royal consort, his protracted sufferings, his cruel captivity, and his ignominious death."—"They (the allies) have had to encounter acts of aggression without pretext, open violation of all treaties, unprovoked declarations of war; in a word, whatever corruption, intrigue, or violence could effect for the purpose, openly avowed, of subverting all the institutions of society, and of extending over all the nations of Europe that confusion, which has produced the misery of France."—

"This state of things cannot exist in France, without involving all the surrounding powers in one common danger, without giving them the right, without imposing it upon them as a duty, to stop the progress of an evil, which exists only by the successive violation of law and all property, and which attacks the fundamental principles by which mankind is united in the bonds of civil society."—"The king would impose none other than equitable and moderate conditions, not such as the expense, the risks, and the sacrifices of the war might justify; but such as his Majesty thinks himself under the indispensable necessity of requiring, with a view to these considerations, and still more to that of his own security and of the future tranquillity of Europe. His Majesty desires nothing more sincerely than thus to terminate a war, which he in vain endeavoured to avoid, and all the calamities of which, as now experienced by France, are to be attributed only to ambition, the perfidy, and the violence of those, whose crimes have involved their own country in misery, and disgraced all civilized nations."—"The king promises on his part the suspension of hostilities, friendship, and (as far as the course of events will allow, of which the will of man cannot dispose) security and protection to all those who, by declaring for a monarchical form of government, shall shake off the yoke

This declaration was transmitted not only to all our commanders by sea and land, but to our ministers in every court of Europe. It is the most eloquent and highly finished in the style, the most judicious in the choice of topics, the most orderly in the arrangement, and the most rich in the colouring, without employing the smallest degree of exaggeration, of any state paper that has ever yet appeared. An ancient writer, Plutarch, I think it is, quotes some verses on the eloquence of Pericles, who is called "the only orator that left stings in the minds of his hearers." Like his, the eloquence of the declaration, not contradicting, but enforcing sentiments of the truest humanity, has left stings that have penetrated more than skin deep into my mind; and never can they be extracted by all the surgery of murder: never can the throbbings they have created be assuaged by all the emollient cataplasms of robbery and confiscation. I *cannot* love the republic.

The third point, which they have more clearly expressed than ever, is of equal importance with the rest; and with them furnishes a complete view of the regicide system. For they demand as a condition, without which our ambassador of obedience cannot be received with any hope of success, that he shall be "provided with full powers to negotiate a peace between the French republic and Great Britain, and to conclude it *definitively* between the TWO powers." With their spear they draw a circle about us. They will hear nothing of a joint treaty. We must make a peace separately from our allies. We must, as the very first and preliminary step, be guilty of that perfidy towards our friends and associates, with which they reproach us in our transactions with them our enemies. We are called upon scandalously to betray the

of sanguinary anarchy; of that anarchy which has broken all the most sacred bonds of society, dissolved all the relations of civil life, violated every right, confounded every duty; which uses the name of liberty to exercise the most cruel tyranny, to annihilate all property, to seize on all possessions; which founds its power on the pretended consent of the people, and itself carries fire and sword through extensive provinces for having demanded their laws, their religion, and their *lawful sovereign*."

Declaration sent by his Majesty's command to the commanders of his Majesty's fleets and armies employed against France, and to his Majesty's ministers employed at foreign courts.

Whitehall, Oct. 29th, 1793.

fundamental securities to ourselves and to all nations. In my opinion, (it is perhaps but a poor one,) if we are meanly bold enough to send an ambassador such as this official note of the enemy requires, we cannot even despatch our emissary without danger of being charged with a breach of our alliance. Government now understands the full meaning of the passport.

Strange revolutions have happened in the ways of thinking and in the feelings of men: but, it is a very extraordinary coalition of parties indeed, and a kind of unheard-of unanimity in public councils, which can impose this new-discovered system of negotiation, as sound national policy, on the understanding of a spectator of this wonderful scene, who judges on the principles of anything he ever before saw, read, or heard of, and, above all, on the understanding of a person who has in his eye the transactions of the last seven years.

I know it is supposed, that if good terms of capitulation are not granted, after we have thus so repeatedly hung out the white flag, the national spirit will revive with tenfold ardour. This is an experiment cautiously to be made. *Reculer pour mieux sauter*, according to the French by-word, cannot be trusted to as a general rule of conduct. To diet a man into weakness and languor, afterwards to give him the greater strength, has more of the empiric than the rational physician. It is true that some persons have been kicked into courage; and this is no bad hint to give to those who are too forward and liberal in bestowing insults and outrages on their passive companions. But such a course does not at first view appear a well-chosen discipline to form men to a nice sense of honour, or a quick resentment of injuries. A long habit of humiliation does not seem a very good preparative to manly and vigorous sentiment. It may not leave, perhaps, enough of energy in the mind fairly to discern what are good terms or what are not. Men low and dispirited may regard those terms as not at all amiss, which in another state of mind they would think intolerable: if they grow peevish in this state of mind, they may be roused, not against the enemy whom they have been taught to fear, but against the ministry,[1] who are more within their reach, and who have

[1] Ut lethargicus hic, cum fit pugil, et medicum urget.—Hor.

refused conditions that are not unreasonable, from power that they have been taught to consider as irresistible.

If all that for some months I have heard have the least foundation, I hope it has not, the ministers are, perhaps, not quite so much to be blamed, as their condition is to be lamented. I have been given to understand, that these proceedings are not in their origin properly theirs. It is said that there is a secret in the House of Commons. It is said that ministers act not according to the votes, but according to the dispositions, of the majority. I hear that the minority has long since spoken the general sense of the nation; and that to prevent those who compose it from having the open and avowed lead in that House, or perhaps in both Houses, it was necessary to pre-occupy their ground, and to take their propositions out of their mouths, even with the hazard of being afterwards reproached with a compliance which it was foreseen would be fruitless.

If the general disposition of the people be, as I hear it is, for an immediate peace with regicide, without so much as considering our public and solemn engagements to the party in France whose cause we had espoused, or the engagements expressed in our general alliances, not only without an inquiry into the terms, but with a certain knowledge that none but the worst terms will be offered, it is all over with us. It is strange, but it may be true, that as the danger from Jacobinism is increased in my eyes and in yours, the fear of it is lessened in the eyes of many people who formerly regarded it with horror. It seems, they act under the impression of terrors of another sort, which have frightened them out of their first apprehensions. But let their fears, or their hopes, or their desires, be what they will, they should recollect, that they who would make peace without a previous knowledge of the terms, make a surrender. They are conquered. They do not treat; they receive the law. Is this the disposition of the people of England? Then the people of England are contented to seek in the kindness of a foreign systematic enemy, combined with a dangerous faction at home, a security which they cannot find in their own patriotism and their own courage. They are willing to trust to the sympathy of regicides the guarantee of the British monarchy. They are content to rest their religion

on the piety of atheists by establishment. They are satisfied to seek in the clemency of practised murderers the security of their lives. They are pleased to confide their property to the safeguard of those who are robbers by inclination, interest, habit, and system. If this be our deliberate mind, truly we deserve to lose, what it is impossible we should long retain, the name of a nation.

In matters of state, a constitutional competence to act is in many cases the smallest part of the question. Without disputing (God forbid I should dispute) the sole competence of the king and the parliament, each in its province, to decide on war and peace, I venture to say, no war *can* be long carried on against the will of the people. This war, in particular, cannot be carried on unless they are enthusiastically in favour of it. Acquiescence will not do. There must be zeal. Universal zeal in such a cause, and at such a time as this is, cannot be looked for; neither is it necessary. Zeal in the larger part carries the force of the whole. Without this, no government, certainly not our government, is capable of a great war. None of the ancient, regular governments have wherewithal to fight abroad with a foreign foe, and at home to overcome repining, reluctance, and chicane. It must be some portentous thing, like regicide France, that can exhibit such a prodigy. Yet even she, the mother of monsters, more prolific than the country of old called *Ferax monstrorum*, shows symptoms of being almost effete already; and she will be so, unless the fallow of a peace comes to recruit her fertility. But whatever may be represented concerning the meanness of the popular spirit, I, for one, do not think so desperately of the British nation. Our minds, as I said, are light, but they are not depraved. We are dreadfully open to delusion and to dejection; but we are capable of being animated and undeceived.

It cannot be concealed: we are a divided people. But in divisions, where a part is to be taken, we are to make a muster of our strength. I have often endeavoured to compute and to class those who, in any political view, are to be called the people. Without doing something of this sort we must proceed absurdly. We should not be much wiser, if we pretended to very great accuracy in our estimate: but I think, in the calculation I have made, the error cannot be

very material. In England and Scotland, I compute that those of adult age, not declining in life, of tolerable leisure for such discussions, and of some means of information, more or less, and who are above menial dependence, (or what virtually is such,) may amount to about four hundred thousand. There is such a thing as a natural representative of the people. This body is that representative; and on this body, more than on the legal constituent, the artificial representative depends. This is the British public; and it is a public very numerous. The rest, when feeble, are the objects of protection; when strong, the means of force. They, who affect to consider that part of us in any other light, insult while they cajole us; they do not want us for counsellors in deliberation, but to list us as soldiers for battle.

Of these four hundred thousand political citizens, I look upon one-fifth, or about eighty thousand, to be pure Jacobins; utterly incapable of amendment; objects of eternal vigilance; and, when they break out, of legal constraint. On these, no reason, no argument, no example, no venerable authority, can have the slightest influence. They desire a change; and they will have it if they can. If they cannot have it by English cabal, they will make no sort of scruple of having it by the cabal of France, into which already they are virtually incorporated. It is only their assured and confident expectation of the advantages of French fraternity, and the approaching blessings of regicide intercourse, that skins over their mischievous dispositions with a momentary quiet.

This minority is great and formidable. I do not know whether, if I aimed at the total overthrow of a kingdom, I should wish to be encumbered with a larger body of partisans. They are more easily disciplined and directed than if the number were greater. These, by their spirit of intrigue, and by their restless agitating activity, are of a force far superior to their numbers; and, if times grew the least critical, have the means of debauching or intimidating many of those who are now sound, as well as of adding to their force large bodies of the more passive part of the nation. This minority is numerous enough to make a mighty cry for peace, or for war, or for any object they are led vehemently to desire. By passing from place to place with a velocity incredible, and diversifying their character and description,

they are capable of mimicking the general voice. We must not always judge of the generality of the opinion by the noise of the acclamation.

The majority, the other four-fifths, is perfectly sound; and of the best possible disposition to religion, to government, to the true and undivided interests of their country. Such men are naturally disposed to peace. They who are in possession of all they wish are languid and improvident. With this fault (and I admit its existence in all its extent) they would not endure to hear of a peace that led to the ruin of everything for which peace is dear to them. However, the desire of peace is essentially the weak side of that kind of men. All men that are ruined, are ruined on the side of their natural propensities. There they are unguarded. Above all, good men do not suspect that their destruction is attempted through their virtues. This their enemies are perfectly aware of: and accordingly, they, the most turbulent of mankind, who never make a scruple to shake the tranquillity of their country to its centre, raise a continual cry for peace with France. "Peace with regicide, and war with the rest of the world," is their motto. From the beginning, and even whilst the French gave the blows, and we hardly opposed the *vis inertiæ* to their efforts, from that day to this hour, like importunate Guinea-fowls crying one note day and night, they have called for peace.

In this they are, as I confess in all things they are, perfectly consistent. They, who wish to unite themselves to your enemies, naturally desire, that you should disarm yourself by a peace with these enemies. But it passes my conception, how they, who wish well to their country on its ancient system of laws and manners, come not to be doubly alarmed, when they find nothing but a clamour for peace, in the mouths of the men on earth the least disposed to it in their natural or in their habitual character.

I have a good opinion of the general abilities of the Jacobins: not that I suppose them better born than others; but strong passions awaken the faculties; they suffer not a particle of the man to be lost. The spirit of enterprise gives to this description the full use of all their native energies. If I have reason to conceive that my enemy, who, as such, must have an interest in my destruction, is also a person of dis-

cernment and sagacity, then I must be quite sure, that, in a contest, the object he violently pursues is the very thing by which my ruin is likely to be the most perfectly accomplished. Why do the Jacobins cry for peace? Because they know, that, this point gained, the rest will follow of course. On our part, why are all the rules of prudence, as sure as the laws of material nature, to be at this time reversed? How comes it, that now, for the first time, men think it right to be governed by the counsels of their enemies? Ought they not rather to tremble, when they are persuaded to travel on the same road, and to tend to the same place of rest?

The minority I speak of is not susceptible of an impression from the topics of argument to be used to the larger part of the community. I therefore do not address to them any part of what I have to say. The more forcibly I drive my arguments against their system, so as to make an impression where I wish to make it, the more strongly I rivet them in their sentiments. As for us, who compose the far larger, and what I call the far better, part of the people; let me say, that we have not been quite fairly dealt with when called to this deliberation. The Jacobin minority have been abundantly supplied with stores and provisions of all kinds towards their warfare. No sort of argumentative materials, suited to their purposes, have been withheld: False they are, unsound, sophistical; but they are regular in their direction. They all bear one way, and they all go to the support of the substantial merits of their course. The others have not had the question so much as fairly stated to them.

There has not been in this century any foreign peace or war, in its origin, the fruit of popular desire; except the war that was made with Spain in 1739. Sir Robert Walpole was forced into the war by the people, who were inflamed to this measure by the most leading politicians, by the first orators, and the greatest poets, of the time. For that war, Pope sung his dying notes. For that war, Johnson, in more energetic strains, employed the voice of his early genius. For that war, Glover distinguished himself in the way in which his muse was the most natural and happy. The crowd readily followed the politicians in the cry for a war, which threatened little bloodshed, and which promised victories

that were attended with something more solid than glory. A war with Spain was a war of plunder. In the present conflict with regicide, Mr. Pitt has not hitherto had, nor will perhaps for a few days have, many prizes to hold out in the lottery of war, to tempt the lower part of our character. He can only maintain it by an appeal to the higher; and to those, in whom that higher part is the most predominant, he must look the most for his support. Whilst he holds out no inducements to the wise, nor bribes to the avaricious, he may be forced by a vulgar cry into a peace ten times more ruinous than the most disastrous war. The weaker he is in the fund of motives which apply to our avarice, to our laziness, and to our lassitude, if he means to carry the war to any end at all, the stronger he ought to be in his addresses to our magnanimity and to our reason.

In stating that Walpole was driven by a popular clamour into a measure not to be justified, I do not mean wholly to excuse his conduct. My time of observation did not exactly coincide with that event; but I read much of the controversies then carried on. Several years after the contests of parties had ceased, the people were amused, and in a degree warmed, with them. The events of that æra seemed then of magnitude, which the revolutions of our time have reduced to parochial importance; and the debates, which then shook the nation, now appear of no higher moment than a discussion in a vestry. When I was very young, a general fashion told me I was to admire some of the writings against that minister; a little more maturity taught me as much to despise them. I observed one fault in his general proceeding. He never manfully put forward the entire strength of his cause. He temporized, he managed, and, adopting very nearly the sentiments of his adversaries, he opposed their inferences. This, for a political commander, is the choice of a weak post. His adversaries had the better of the argument, as he handled it, not as the reason and justice of his cause enabled him to manage it. I say this, after having seen, and with some care examined, the original documents concerning certain important transactions of those times. They perfectly satisfied me of the extreme injustice of that war, and of the falsehood of the colours, which to his own ruin, and guided by a mistaken policy, he suffered to be

daubed over that measure. Some years after, it was my fortune to converse with many of the principal actors against that minister, and with those who principally excited that clamour. None of them, no not one, did in the least defend the measure, or attempt to justify their conduct. They condemned it as freely as they would have done in commenting upon any proceeding in history, in which they were totally unconcerned. Thus it will be. They who stir up the people to improper desires, whether of peace or war, will be condemned by themselves. They who weakly yield to them will be condemned by history.

In my opinion, the present ministry are as far from doing full justice to their cause in this war, as Walpole was from doing justice to the peace which at that time he was willing to preserve. They throw the light on one side only of their case; though it is impossible they should not observe, that the other side which is kept in the shade has its importance too. They must know, that France is formidable, not only as she is France, but as she is Jacobin France. They knew from the beginning that the Jacobin party was not confined to that country. They knew, they felt, the strong disposition of the same faction in both countries to communicate and to co-operate. For some time past, these two points have been kept, and even industriously kept, out of sight. France is considered as merely a foreign power; and the seditious English only as a domestic faction. The merits of the war with the former have been argued solely on political grounds. To prevent the mischievous doctrines of the latter from corrupting our minds, matter and argument have been supplied abundantly, and even to surfeit, on the excellency of our own government. But nothing has been done to make us feel in what manner the safety of that government is connected with the principle and with the issue of this war. For anything which in the late discussion has appeared, the war is entirely collateral to the state of Jacobinism; as truly a foreign war to us and to all our home concerns, as the war with Spain in 1739, about *Garda-Costas*, the Madrid Convention, and the fable of Captain *Jenkins's* ears.

Whenever the adverse party has raised a cry for peace with the regicide, the answer has been little more than this, "that the administration wished for such a peace, full as

much as the opposition; but that the time was not convenient for making it." Whatever else has been said was much in the same spirit. Reasons of this kind never touched the substantial merits of the war. They were in the nature of dilatory pleas, exceptions of form, previous questions. Accordingly all the arguments against a compliance with what was represented as the popular desire, (urged on with all possible vehemence and earnestness by the Jacobins,) have appeared flat and languid, feeble and evasive. They appeared to aim only at gaining time. They never entered into the peculiar and distinctive character of the war. They spoke neither to the understanding nor to the heart. Cold as ice themselves, they never could kindle in our breast a spark of that zeal, which is necessary to a conflict with an adverse zeal; much less were they made to infuse into our minds that stubborn, persevering spirit, which alone is capable of bearing up against those vicissitudes of fortune, which will probably occur, and those burthens, which must be inevitably borne, in a long war. I speak it emphatically, and with a desire that it should be marked, in a *long* war; because, without such a war, no experience has yet told us, that a dangerous power has ever been reduced to measure or to reason. I do not throw back my view to the Peloponnesian war of twenty-seven years; nor to two of the Punic wars, the first of twenty-four, the second of eighteen; nor to the more recent war concluded by the treaty of Westphalia, which continued, I think, for thirty. I go to what is but just fallen behind living memory, and immediately touches our own country. Let the portion of our history from the year 1689 to 1713 be brought before us. We shall find, that in all that period of twenty-four years, there were hardly five that could be called a season of peace; and the interval between the two wars was in reality nothing more than a very active preparation for renovated hostility. During that period, every one of the propositions of peace came from the enemy: The first, when they were accepted, at the peace of Ryswick; the second, where they were rejected, at the congress at Gertruydenburgh; the last, when the war ended by the treaty of Utrecht. Even then, a very great part of the nation, and that which contained by far the most intelligent statesmen, was against the conclusion of the

war. I do not enter into the merits of that question as between the parties. I only state the existence of that opinion as a fact, from whence you may draw such an inference as you think properly arises from it.

It is for us at present to recollect what we have been; and to consider what, if we please, we may be still. At the period of those wars, our principal strength was found in the resolution of the people; and that in the resolution of a part only of the then whole, which bore no proportion to our existing magnitude. England and Scotland were not united at the beginning of that mighty struggle. When, in the course of the contest, they were conjoined, it was in a raw, an ill-cemented, an unproductive union. For the whole duration of the war, and long after, the names and other outward and visible signs of approximation, rather augmented than diminished our insular feuds. They were rather the causes of new discontents and new troubles, than promoters of cordiality and affection. The now single and potent Great Britain was then, not only two countries, but, from the party heats in both, and the divisions formed in each of them, each of the old kingdoms within itself, in effect, was made up of two hostile nations. Ireland, now so large a source of the common opulence and power, and which wisely managed might be made much more beneficial and much more effective, was then the heaviest of the burthens. An army, not much less than forty thousand men, was drawn from the general effort, to keep that kingdom in a poor, unfruitful, and resourceless subjection.

Such was the state of the empire. The state of our finances was worse, if possible. Every branch of the revenue became less productive after the Revolution. Silver, not as now a sort of counter, but the body of the current coin, was reduced so low, as not to have above three parts in four of the value in the shilling. In the greater part the value hardly amounted to a fourth. It required a dead expense of three millions sterling to renew the coinage. Public credit, that great but ambiguous principle, which has so often been predicted as the cause of our certain ruin, but which for a century has been the constant companion, and often the means, of our prosperity and greatness, had its origin, and was cradled, I may say, in bankruptcy and beggary. At this day we have

seen parties contending to be admitted, at a moderate premium, to advance eighteen millions to the exchequer. For infinitely smaller loans, the chancellor of the exchequer of that day, Montagu, the father of public credit, countersecuring the state by the appearance of the city with the lord mayor of London at his side, was obliged, like a solicitor for an hospital, to go cap in hand from shop to shop, to borrow an hundred pounds, and even smaller sums. When made up in driblets as they could, their best securities were at an interest of 12 per cent. Even the paper of the Bank (now at par with cash, generally preferred to it) was often at a discount of 20 per cent. By this the state of the rest may be judged.

As to our commerce, the imports and exports of the nation, now six and forty millions, did not then amount to ten. The inland trade, which is commonly passed by in this sort of estimates, but which, in part growing out of the foreign, and connected with it, is more advantageous, and more substantially nutritive to the state, is not only grown in a proportion of near five to one as the foreign, but has been augmented, at least in a ten-fold proportion. When I came to England, I remember but one river navigation, the rate of carriage on which was limited by an act of parliament. It was made in the reign of William the Third; I mean that of the Aire and Calder. The rate was settled at thirteen pence. So high a price demonstrated the feebleness of these beginnings of our inland intercourse. In my time, one of the longest and sharpest contests I remember in your House, and which rather resembled a violent contention amongst national parties than a local dispute, was, as well as I can recollect, to hold the price up to three pence. Even this, which a very scanty justice to the proprietors required, was done with infinite difficulty. As to private credit, there were not, as I believe, twelve bankers' shops at that time out of London. In this their number, when I first saw the country, I cannot be quite exact; but certainly those machines of domestic credit were then very few. They are now in almost every market town: and this circumstance (whether the thing be carried to an excess or not) demonstrates the astonishing increase of private confidence, of general circulation, and of internal commerce; an increase out of all proportion to the growth of the foreign trade. Our naval strength in

the time of King William's war was nearly matched by that of France; and, though conjoined with Holland, then a maritime power hardly inferior to our own, even with that force we were not always victorious. Though finally superior, the allied fleets experienced many unpleasant reverses on their own element. In two years three thousand vessels were taken from the English trade. On the continent we lost almost every battle we fought.

In 1697, (it is not quite a hundred years ago,) in that state of things, amidst the general debasement of the coin, the fall of the ordinary revenue, the failure of all the extraordinary supplies, the ruin of commerce and the almost total extinction of an infant credit, the chancellor of the exchequer himself, whom we have just seen begging from door to door —came forward to move a resolution, full of vigour, in which, far from being discouraged by the generally adverse fortune, and the long continuance of the war, the Commons agreed to address the Crown in the following manly, spirited, and truly animated style.

"This is the EIGHTH year in which your Majesty's most dutiful and loyal subjects the Commons in parliament assembled, have assisted your Majesty with large supplies for carrying on a just and necessary war, in defence of our religion, and preservation of our laws, and vindication of the rights and liberties of the people of England."

Afterwards they proceed in this manner:—"To show to your Majesty and all Christendom, that the Commons of England will not be *amused* or diverted from their firm resolutions of obtaining, by WAR, a safe and honourable peace, we do, in the name of those we represent, renew our assurances to support your Majesty and your government against all your enemies at home and abroad; and that we will effectually assist you in carrying on the war against France."

The amusement and diversion they speak of was the suggestion of a treaty *proposed by the enemy*, and announced from the throne. Thus the people of England felt in the *eighth*, not in the *fourth* year of the war. No sighing or panting after negotiation; no motions from the opposition to force the ministry into a peace; no messages from ministers to palsy and deaden the resolution of parliament or the spirit of the nation. They did not so much as advise the

king to listen to the propositions of the enemy, nor to seek for peace, but through the mediation of a vigorous war. This address was moved in a hot, a divided, a factious, and, in a great part, disaffected House of Commons, and it was carried *nemine contradicente.*

While that first war (which was ill smothered by the treaty of Ryswick) slept in the thin ashes of a seeming peace, a new conflagration was in its immediate causes. A fresh and a far greater war was in preparation. A year had hardly elapsed when arrangements were made for renewing the contest with tenfold fury. The steps which were taken at that time, to compose, to reconcile, to unite, and to discipline, all Europe against the growth of France, certainly furnish to a statesman the finest and most interesting part in the history of that great period. It formed the master-piece of King William's policy, dexterity, and perseverance. Full of the idea of preserving, not only a local civil liberty, united with order, to our country, but to embody it in the political liberty, the order, and the independence of nations united under a natural head, the king called upon his parliament to put itself into a posture "*to preserve to England the weight and influence it at present had on the councils and affairs* ABROAD. It will be requisite *Europe* should see you will not be wanting to yourselves."

Baffled as that monarch was, and almost heart-broken at the disappointment he met with in the mode he first proposed for that great end, he held on his course. He was faithful to his object; and in councils, as in arms, over and over again repulsed, over and over again he returned to the charge. All the mortifications he had suffered from the last parliament, and the greater he had to apprehend from that newly chosen, were not capable of relaxing the vigour of his mind. He was in Holland when he combined the vast plan of his foreign negotiations. When he came to open his design to his ministers in England, even the sober firmness of Somers, the undaunted resolution of Shrewsbury, and the adventurous spirit of Montagu and Orford, were staggered. They were not yet mounted to the elevation of the king. The cabinet, then the regency, met on the subject at Tunbridge Wells the 28th of August, 1698; and there Lord Somers holding the pen, after expressing doubts on the state of the continent, which they

ultimately refer to the king, as best informed, they give him a most discouraging portrait of the spirit of this nation. "So far as relates to England," say these ministers, "it would be want of duty not to give your Majesty this clear account, that *there* is *a deadness and want of spirit in the nation universally*, so as not to be at all disposed to *entering into a new war*. That they seem to be *tired out with taxes* to a degree beyond what was discerned, till it appeared upon occasion of the *late elections*. This is the truth of the fact, upon which your Majesty will determine what resolution ought to be taken."

His Majesty did determine; and did take and pursue his resolution. In all the tottering imbecility of a new government, and with parliament totally unmanageable, he persevered. He persevered to expel the fears of his people by his fortitude—to steady their fickleness by his constancy—to expand their narrow prudence by his enlarged wisdom—to sink their factious temper in his public spirit.—In spite of his people he resolved to make them great and glorious; to make England, inclined to shrink into her narrow self, the arbitress of Europe, the tutelary angel of the human race. In spite of the ministers, who staggered under the weight that his mind imposed upon theirs, unsupported as they felt themselves by the popular spirit, he infused into them his own soul, he renewed in them their ancient heart, he rallied them in the same cause.

It required some time to accomplish this work. The people were first gained, and, through them, their distracted representatives. Under the influence of King William, Holland had rejected the allurements of every seduction, and had resisted the terrors of every menace. With Hannibal at her gates, she had nobly and magnanimously refused all separate treaty, or anything which might for a moment appear to divide her affection or her interest, or even to distinguish her in identity from England. Having settled the great point of the consolidation (which he hoped would be eternal) of the countries made for a common interest, and common sentiment, the king, in his message to both Houses, calls their attention to the affairs of the *States General*. The House of Lords was perfectly sound, and entirely impressed with the wisdom and dignity of the king's proceedings. In answer to the message, which you will observe was narrowed to a single point,

(the danger of the States General,) after the usual professions of zeal for his service, the Lords opened themselves at large. They go far beyond the demands of the message. They express themselves as follows: "We take this occasion *further* to assure your Majesty, that we are sensible of the *great and imminent danger to which the States General are exposed. And we perfectly agree with them in believing that their safety and ours are so inseparably united, that whatsoever is ruin to the one must be fatal to the other.*

"We humbly desire your Majesty will be pleased *not only* to make good all the articles of any *former* treaties to the States General, but that you will enter into a strict league, offensive and defensive, with them, *for their common preservation; and that you will invite into it all princes and states who are concerned in the present visible danger, arising from the union of France and Spain.*

"And we further desire your Majesty, that you will be pleased to enter into such alliances with the *emperor* as your Majesty shall think fit, pursuant to the ends of the treaty of 1689; towards all which we assure your Majesty of our hearty and sincere assistance; not doubting, but whenever your Majesty shall be obliged to be engaged for the defence of your allies, *and securing the liberty and quiet of Europe,* Almighty God will protect your sacred person in so righteous a cause. And that the unanimity, wealth, and courage of your subjects will carry your Majesty with honour and success *through all the difficulties of a* JUST WAR."

The House of Commons was more reserved; the late popular disposition was still in a great degree prevalent in the representative, after it had been made to change in the constituent body. The principle of the grand alliance was not directly recognised in the resolution of the Commons, nor the war announced, though they were well aware the alliance was formed for the war. However, compelled by the returning sense of the people, they went so far as to fix the three great immovable pillars of the safety and greatness of England, as they were then, as they are now, and as they must ever be to the end of time. They asserted in general terms the necessity of supporting Holland, of keeping united with our allies, and maintaining the liberty of Europe; though they restricted their vote to the succours stipulated by actual treaty.

But now they were fairly embarked, they were obliged to go with the course of the vessel; and the whole nation, split before into an hundred adverse factions, with a king at its head evidently declining to his tomb, the whole nation, lords, commons, and people, proceeded as one body, informed by one soul. Under the British union, the union of Europe was consolidated; and it long held together with a degree of cohesion, firmness, and fidelity, not known before or since in any political combination of that extent.

Just as the last hand was given to this immense and complicated machine, the master workman died: but the work was formed on true mechanical principles, and it was as truly wrought. It went by the impulse it had received from the first mover. The man was dead; but the grand alliance survived in which King William lived and reigned. That heartless and dispirited people, whom Lord Somers had represented, about two years before, as dead in energy and operation, continued that war to which it was supposed they were unequal in mind, and in means, for nearly thirteen years.

For what have I entered into all this detail? To what purpose have I recalled your view to the end of the last century? It has been done to show that the British nation was then a great people—to point out how and by what means they came to be exalted above the vulgar level, and to take that lead which they assumed among mankind. To qualify us for that pre-eminence, we had then a high mind and a constancy unconquerable; we were then inspired with no flashy passions, but such as were durable as well as warm, such as corresponded to the great interests we had at stake. This force of character was inspired, as all such spirit must ever be, from above. Government gave the impulse. As well may we fancy, that of itself the sea will swell, and that without winds the billows will insult the adverse shore, as that the gross mass of the people will be moved, and elevated, and continue by a steady and permanent direction to bear upon one point, without the influence of superior authority, or superior mind.

This impulse ought, in my opinion, to have been given in this war; and it ought to have been continued to it at every instant. It is made, if ever war was made, to touch all the great springs of action in the human breast. It ought not to have been a war of apology. The minister had, in this

conflict, wherewithal to glory in success; to be consoled in adversity; to hold high his principle in all fortunes. If it were not given him to support the falling edifice, he ought to bury himself under the ruins of the civilized world. All the art of Greece, and all the pride and power of Eastern monarchs, never heaped upon their ashes so grand a monument.

There were days when his great mind was up to the crisis of the world he was called to act in.[1] His manly eloquence was equal to the elevated wisdom of such sentiments. But the little have triumphed over the great: an unnatural, (as it should seem,) not an unusual victory. I am sure you cannot forget with how much uneasiness we heard, in conversation, the language of more than one gentleman at the opening of this contest, "that he was willing to try the war for a year or two, and if it did not succeed, then to vote for peace." As if war was a matter of experiment! As if you could take it up or lay it down as an idle frolic! As if the dire goddess that presides over it, with her murderous spear in her hand, and her gorgon at her breast, was a coquette to be flirted with! We ought with reverence to approach that tremendous divinity, that loves courage, but commands counsel. War never leaves where it found a nation. It is never to be entered into without mature deliberation; not a deliberation lengthened out into a perplexing indecision, but a deliberation leading to a sure and fixed judgment. When so taken up, it is not to be abandoned without reason as valid, as fully, and as extensively considered. Peace may be made as unadvisedly as war. Nothing is so rash as fear; and the councils of pusillanimity very rarely put off, whilst they are always sure to aggravate, the evils from which they would fly.

In that great war carried on against Louis XIV., for near eighteen years, government spared no pains to satisfy the nation, that though they were to be animated by a desire of glory, glory was not their ultimate object; but that everything dear to them, in religion, in law, in liberty, everything which as freemen, as Englishmen, and as citizens of the great commonwealth of Christendom, they had at heart, was then at stake. This was to know the true art of gaining the affections and confidence of a high-minded people; this was

[1] See the Declaration.

to understand human nature. A danger to avert a danger —a present inconvenience and suffering to prevent a foreseen future and a worse calamity—these are the motives that belong to an animal, who, in his constitution, is at once adventurous and provident, circumspect and daring; whom his Creator has made, as the poet says, "of large discourse, looking before and after." But never can a vehement and sustained spirit of fortitude be kindled in a people by a war of calculation. It has nothing that can keep the mind erect under the gusts of adversity. Even where men are willing, as sometimes they are, to barter their blood for lucre, to hazard their safety for the gratification of their avarice, the passion which animates them to that sort of conflict, like all the short-sighted passions, must see its objects distinct and near at hand. The passions of the lower order are hungry and impatient. Speculative plunder; contingent spoil; future, long adjourned, uncertain booty; pillage which must enrich a late posterity, and which possibly may not reach to posterity at all; these, for any length of time, will never support a mercenary war. The people are in the right. The calculation of profit in all such wars is false. On balancing the account of such wars, ten thousand hogsheads of sugar are purchased at ten thousand times their price. The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country, for our kind. The rest is vanity; the rest is crime.

In the war of the grand alliance, most of these considerations voluntarily and naturally had their part. Some were pressed into the service. The political interest easily went in the track of the natural sentiment. In the reverse course the carriage does not follow freely. I am sure the natural feeling, as I have just said, is a far more predominant ingredient in this war, than in that of any other that ever was waged by this kingdom.

If the war made to prevent the union of two crowns upon one head was a just war; this, which is made to prevent the tearing of all crowns from all heads which ought to wear them, and with the crowns to smite off the sacred heads themselves, this is a just war.

If a war to prevent Louis XIV. from imposing his religion

was just, a war to prevent the murderers of Lous XVI. from imposing their irreligion upon us is just; a war to prevent the operation of a system, which makes life without dignity, and death without hope, is a just war.

If to preserve political independence and civil freedom to nations was a just ground of war; a war to preserve national independence, property, liberty, life, and honour, from certain, universal havoc, is a war just, necessary, manly, pious: and we are bound to persevere in it by every principle, Divine and human, as long as the system which menaces them all, and all equally, has an existence in the world.

You, who have looked at this matter with as fair and impartial an eye as can be united with a feeling heart, you will not think it a hardy assertion, when I affirm, that it were far better to be conquered by any other nation, than to have this faction for a neighbour. Before I felt myself authorized to say this, I considered the state of all the countries in Europe for these last three hundred years, which have been obliged to submit to a foreign law. In most of those I found the condition of the annexed countries even better, certainly not worse, than the lot of those which were the patrimony of the conqueror. They wanted some blessings —but they were free from many great evils. They were rich and tranquil. Such was Artois, Flanders, Lorrain, Alsatia, under the old government of France. Such was Silesia under the king of Prussia. They, who are to live in the vicinity of this new fabric, are to prepare to live in perpetual conspiracies and seditions; and to end at last, in being conquered, if not to her dominion, to her resemblance. But when we talk of conquest by other nations, it is only to put a case. This is the only power in Europe by which it is *possible* we should be conquered. To live under the continual dread of such immeasurable evils is itself a grievous calamity. To live without the dread of them is to turn the danger into the disaster. The influence of such a France is equal to a war, its example was more wasting than a hostile irruption. The hostility with any other power is separable and accidental; this power, by the very condition of its existence, by its very essential constitution, is in a state of hostility with us, and with all civilized people.[1]

[1] See Declaration, Whitehall, October 29, 1793.

A government of the nature of that set up at our very door has never been hitherto seen, or even imagined, in Europe. What our relation to it will be cannot be judged by other relations. It is a serious thing to have connexion with a people, who live only under positive, arbitrary, and changeable institutions; and those not perfected, nor supplied, nor explained, by any common acknowledged rule of moral science. I remember that in one of my last conversations with the late Lord Camden, we were struck much in the same manner with the abolition in France of the law, as a science of methodized and artificial equity. France, since her revolution, is under the sway of a sect, whose leaders have deliberately, at one stroke, demolished the whole body of that jurisprudence which France had pretty nearly in common with other civilized countries. In that jurisprudence were contained the elements and principles of the law of nations, the great ligament of mankind. With the law they have of course destroyed all seminaries in which jurisprudence was taught, as well as all the corporations established for its conservation. I have not heard of any country, whether in Europe or Asia, or even in Africa on this side of Mount Atlas, which is wholly without some such colleges and such corporations, except France. No man in a public or private concern, can divine by what rule or principle her judgments are to be directed; nor is there to be found a professor in any university, or a practitioner in any court, who will hazard an opinion of what is or is not law in France, in any case whatever. They have not only annulled all their old treaties, but they have renounced the law of nations, from whence treaties have their force. With a fixed design they have outlawed themselves, and to their power outlawed all other nations.

Instead of the religion and the law by which they were in a great politic communion with the Christian world, they have constructed their republic on three bases, all fundamentally opposite to those on which the communities of Europe are built. Its foundation is laid in regicide, in Jacobinism, and in atheism; and it has joined to those principles a body of systematic manners, which secures their operation.

If I am asked, how I would be understood in the use of

these terms, regicide, Jacobinism, atheism, and a system of corresponding manners, and their establishment? I will tell you:

I call a commonwealth *regicide*, which lays it down as a fixed law of nature, and a fundamental right of man, that all government, not being a democracy, is an usurpation.[1] That all kings, as such, are usurpers; and for being kings may and ought to be put to death, with their wives, families, and adherents. The commonwealth which acts uniformly upon those principles, and which, after abolishing every festival of religion, chooses the most flagrant act of a murderous regicide treason for a feast of eternal commemoration, and which forces all her people to observe it—this I call *regicide by establishment.*

Jacobinism is the revolt of the enterprising talents of a country against its property. When private men form themselves into associations for the purpose of destroying the pre-existing laws and institutions of their country; when they secure to themselves an army, by dividing amongst the people of no property the estates of the ancient and lawful proprietors; when a state recognises those acts; when it does not make confiscations for crimes, but makes crimes for confiscations; when it has its principal strength, and all its resources, in such a violation of property; when it stands chiefly upon such a violation; massacring by judgments, or otherwise, those who make any struggle for their old legal government, and their legal, hereditary, or acquired possessions—I call this *Jacobinism by establishment.*

I call it *atheism by establishment*, when any state, as such, shall not acknowledge the existence of God as a moral governor of the world; when it shall offer to him no religious or moral worship;—when it shall abolish the Christian religion by a regular decree;—when it shall persecute with a cold, unrelenting, steady cruelty, by every mode of confisca-

[1] Nothing could be more solemn than their promulgation of this principle as a preamble to the destructive code of their famous articles for the decomposition of society, into whatever country they should enter. "La Convention Nationale, après avoir entendu le rapport de ses comités de finances, de la guerre et diplomatiques réunis, fidelle *au principe de souveraineté de peuples qui ne lui permet pas de reconnoître aucune institution, qui y porte atteinte*," &c. &c. Décret sur le Rapport de Cambon., Dec. 18, 1792, and see the subsequent proclamation.

tion, imprisonment, exile, and death, all its ministers;—when it shall generally shut up or pull down churches; when the few buildings which remain of this kind shall be opened only for the purpose of making a profane apotheosis of monsters, whose vices and crimes have no parallel amongst men, and whom all other men consider as objects of general detestation, and the severest animadversion of law. When, in the place of that religion of social benevolence, and of individual self-denial, in mockery of all religion, they institute impious, blasphemous, indecent theatric rites, in honour of their vitiated, perverted reason, and erect altars to the personification of their own corrupted and bloody republic;—when schools and seminaries are founded at the public expense to poison mankind, from generation to generation, with the horrible maxims of this impiety;—when wearied out with incessant martyrdom, and the cries of a people hungering and thirsting for religion, they permit it, only as a tolerated evil—I call this *atheism by establishment.*

When to these establishments of regicide, of Jacobinism, and of atheism, you add the *correspondent system of manners,* no doubt can be left on the mind of a thinking man concerning their determined hostility to the human race. Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, and now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them. Of this the new French legislators were aware; therefore, with the same method, and under the same authority, they settled a system of manners, the most licentious, prostitute, and abandoned, that ever has been known, and at the same time the most coarse, rude, savage, and ferocious. Nothing in the Revolution, no, not to a phrase or a gesture, not to the fashion of a hat or a shoe, was left to accident. All has been the result of design; all has been matter of institution. No mechanical means could be devised in favour of this incredible system of wickedness and vice, that has not been employed. The noblest passions, the love of glory, the love of

country, have been debauched into means of its preservation and its propagation. All sorts of shows and exhibitions, calculated to inflame and vitiate the imagination, and pervert the moral sense, have been contrived. They have sometimes brought forth five or six hundred drunken women, calling at the bar of the Assembly for the blood of their own children, as being royalists or constitutionalists. Sometimes they have got a body of wretches, calling themselves fathers, to demand the murder of their sons, boasting that Rome had but one Brutus, but that they could show five hundred. There were instances, in which they inverted, and retaliated the impiety, and produced sons, who called for the execution of their parents. The foundation of their republic is laid in moral paradoxes. Their patriotism is always prodigy. All those instances to be found in history, whether real or fabulous, of a doubtful public spirit at which morality is perplexed, reason is staggered, and from which affrighted nature recoils, are their chosen, and almost sole, examples for the instruction of their youth.

The whole drift of their institution is contrary to that of the wise legislators of all countries, who aimed at improving instincts into morals, and at grafting the virtues on the stock of the natural affections. They, on the contrary, have omitted no pains to eradicate every benevolent and noble propensity in the mind of men. In their culture it is a rule always to graft virtues on vices. They think everything unworthy of the name of public virtue, unless it indicates violence on the private. All their new institutions (and with them everything is new) strike at the root of our social nature. Other legislators, knowing that marriage is the origin of all relations, and consequently the first element of all duties, have endeavoured, by every art, to make it sacred. The Christian religion, by confining it to the pairs, and by rendering that relation indissoluble, has by these two things done more towards the peace, happiness, settlement, and civilization of the world, than by any other part in this whole scheme of Divine Wisdom. The direct contrary course has been taken in the synagogue of antichrist, I mean in that forge and manufactory of all evil, the sect which predominated in the Constituent Assembly of 1789. Those monsters employed the same, or greater industry, to de-

secrate and degrade that state, which other legislators have used to render it holy and honourable. By a strange, uncalled-for declaration, they pronounced, that marriage was no better than a common, civil contract. It was one of their ordinary tricks, to put their sentiments into the mouths of certain personated characters, which they theatrically exhibited at the bar of what ought to be a serious assembly. One of these was brought out in the figure of a prostitute, whom they called by the affected name of "a mother without being a wife." This creature they made to call for a repeal of the incapacities, which in civilized states are put upon bastards. The prostitutes of the Assembly gave to this their puppet the sanction of their greater impudence. In consequence of the principles laid down, and the manners authorized, bastards were not long after put on the footing of the issue of lawful unions. Proceeding in the spirit of the first authors of their constitution, succeeding assemblies went the full length of the principle, and gave a licence to divorce at the mere pleasure of either party, and at a month's notice. With them the matrimonial connexion is brought into so degraded a state of concubinage, that I believe, none of the wretches in London who keep warehouses of infamy, would give out one of their victims to private custody on so short and insolent a tenure. There was indeed a kind of profligate equity in giving to women the same licentious power. The reason they assigned was as infamous as the act; declaring that women had been too long under the tyranny of parents and of husbands. It is not necessary to observe upon the horrible consequences of taking one half of the species wholly out of the guardianship and protection of the other.

The practice of divorce, though in some countries permitted, has been discouraged in all. In the East, polygamy and divorce are in discredit; and the manners correct the laws. In Rome, whilst Rome was in its integrity, the few causes allowed for divorce amounted in effect to a prohibition. They were only three. The arbitrary was totally excluded, and accordingly some hundreds of years passed, without a single example of that kind. When manners were corrupted, the laws were relaxed; as the latter always follow the former, when they are not able to regulate them, or to vanquish

them. Of this circumstance the legislators of vice and crime were pleased to take notice, as an inducement to adopt their regulation; holding out a hope, that the permission would as rarely be made use of. They knew the contrary to be true; and they had taken good care, that the laws should be well seconded by the manners. Their law of divorce, like all their laws, had not for its object the relief of domestic uneasiness, but the total corruption of all morals, the total disconnexion of social life.

It is a matter of curiosity to observe the operation of this encouragement to disorder. I have before me the Paris paper, correspondent to the usual register of births, marriages, and deaths. Divorce, happily, is no regular head of registry amongst civilized nations. With the Jacobins it is remarkable, that divorce is not only a regular head, but it has the post of honour. It occupies the first place in the list. In the three first months of the year 1793, the number of divorces in that city amounted to 562. The marriages were 1785; so that the proportion of divorces to marriages was not much less than one to three; a thing unexampled, I believe, among mankind. I caused an inquiry to be made at Doctors' Commons, concerning the number of divorces; and found, that all the divorces (which, except by special act of parliament, are separations, and not proper divorces) did not amount in all those courts, and in a hundred years, to much more than one-fifth of those that passed, in the single city of Paris, in three months. I followed up the inquiry relative to that city through several of the subsequent months until I was tired, and found the proportions still the same. Since then I have heard that they have declared for a revisal of these laws; but I know of nothing done. It appears as if the contract that renovates the world was under no law at all. From this we may take our estimate of the havoc that has been made through all the relations of life. With the Jacobins of France, vague intercourse is without reproach; marriage is reduced to the vilest concubinage; children are encouraged to cut the throats of their parents; mothers are taught that tenderness is no part of their character, and, to demonstrate their attachment to their party, that they ought to make no scruple to rake with their

bloody hands in the bowels of those who came from their own.

To all this let us join the practice of *cannibalism*, with which, in the proper terms, and with the greatest truth, their several factions accuse each other. By cannibalism, I mean their devouring as a nutriment of their ferocity, some part of the bodies of those they have murdered; their drinking the blood of their victims, and forcing the victims themselves to drink the blood of their kindred slaughtered before their faces. By cannibalism, I mean also to signify all their nameless, unmanly, and abominable insults on the bodies of those they slaughter.

As to those whom they suffer to die a natural death, they do not permit them to enjoy the last consolations of mankind, or those rights of sepulture, which indicate hope, and which mere nature has taught to mankind, in all countries, to soothe the afflictions, and to cover the infirmity, of mortal condition. They disgrace men in the entry into life, they vitiate and enslave them through the whole course of it, and they deprive them of all comfort at the conclusion of their dishonoured and depraved existence. Endeavouring to persuade the people that they are no better than beasts, the whole body of their institution tends to make them beasts of prey, furious and savage. For this purpose the active part of them is disciplined into a ferocity which has no parallel. To this ferocity there is joined not one of the rude, unfashioned virtues, which accompany the vices, where the whole are left to grow up together in the rankness of uncultivated nature. But nothing is left to nature in their systems.

The same discipline which hardens their hearts relaxes their morals. Whilst courts of justice were thrust out by revolutionary tribunals, and silent churches were only the funeral monuments of departed religion, there were no fewer than nineteen or twenty theatres, great and small, most of them kept open at the public expense, and all of them crowded every night. Among the gaunt, haggard forms of famine and nakedness, amidst the yells of murder, the tears of affliction, and the cries of despair, the song, the dance, the mimic scene, the buffoon laughter, went on as regularly as

in the gay hour of festive peace. I have it from good authority, that under the scaffold of judicial murder, and the gaping planks that poured down blood on the spectators, the space was hired out for a show of dancing dogs. I think, without concert, we have made the very same remark on reading some of their pieces, which being written for other purposes, let us into a view of their social life. It struck us that the habits of Paris had no resemblance to the finished virtues, or to the polished vice, and elegant, though not blameless, luxury, of the capital of a great empire. Their society was more like that of a den of outlaws upon a doubtful frontier; of a lewd tavern for the revels and debauches of banditti, assassins, bravos, smugglers, and their more desperate paramours, mixed with bombastic players, the refuse and rejected offal of strolling theatres, puffing out ill-sorted verses about virtue, mixed with the licentious and blasphemous songs, proper to the brutal and hardened course of life belonging to that sort of wretches. This system of manners in itself is at war with all orderly and moral society, and is in its neighbourhood unsafe. If great bodies of that kind were anywhere established in a bordering territory, we should have a right to demand of their governments the suppression of such a nuisance. What are we to do if the government and the whole community is of the same description? Yet that government has thought proper to invite ours to lay by its unjust hatred, and to listen to the voice of humanity as taught by their example.

The operation of dangerous and delusive first principles obliges us to have recourse to the true ones. In the intercourse between nations, we are apt to rely too much on the instrumental part. We lay too much weight upon the formality of treaties and compacts. We do not act much more wisely when we trust to the interests of men as guarantees of their engagements. The interests frequently tear to pieces the engagements; and the passions trample upon both. Entirely to trust to either, is to disregard our own safety, or not to know mankind. Men are not tied to one another by papers and seals. They are led to associate by resemblances, by conformities, by sympathies. It is with nations as with individuals. Nothing is so strong a tie of amity between nation and nation as correspondence in laws,

customs, manners, and habits of life. They have more than the force of treaties in themselves. They are obligations written in the heart. They approximate men to men, without their knowledge, and sometimes against their intentions. The secret, unseen, but irrefragable bond of habitual intercourse holds them together, even when their perverse and litigious nature sets them to equivocate, scuffle, and fight, about the terms of their written obligations.

As to war, if it be the means of wrong and violence, it is the sole means of justice amongst nations. Nothing can banish it from the world. They who say otherwise, intending to impose upon us, do not impose upon themselves. But it is one of the greatest objects of human wisdom to mitigate those evils which we are unable to remove. The conformity and analogy of which I speak, incapable, like everything else, of preserving perfect trust and tranquillity among men, has a strong tendency to facilitate accommodation, and to produce a generous oblivion of the rancour of their quarrels. With this similitude, peace is more of peace, and war is less of war. I will go further. There have been periods of time in which communities, apparently in peace with each other, have been more perfectly separated than, in latter times, many nations in Europe have been in the course of long and bloody wars. The cause must be sought in the similitude throughout Europe of religion, laws, and manners. At bottom, these are all the same. The writers on public law have often called this *aggregate* of nations a commonwealth. They had reason. It is virtually one great state having the same basis of general law, with some diversity of provincial customs and local establishments. The nations of Europe have had the very same Christian religion, agreeing in the fundamental parts, varying a little in the ceremonies and in the subordinate doctrines. The whole of the polity and economy of every country in Europe has been derived from the same sources. It was drawn from the old Germanic or Gothic custumary, from the feudal institutions which must be considered as an emanation from that custumary; and the whole has been improved and digested into system and discipline by the Roman law. From hence arôse the several orders, with or without a monarch, (which are called states,) in every European country; the strong traces of which, where

monarchy predominated, were never wholly extinguished or merged in despotism. In the few places where monarchy was cast off, the spirit of European monarchy was still left. Those countries still continued countries of states; that is, of classes, orders, and distinctions such as had before subsisted, or nearly so. Indeed the force and form of the institution called states continued in greater perfection in those republican communities than under monarchies. From all those sources arose a system of manners and of education which was nearly similar in all this quarter of the globe; and which softened, blended, and harmonized the colours of the whole. There was little difference in the form of the universities for the education of their youth, whether with regard to faculties, to sciences, or to the more liberal and elegant kinds of erudition. From this resemblance in the modes of intercourse, and in the whole form and fashion of life, no citizen of Europe could be altogether an exile in any part of it. There was nothing more than a pleasing variety to recreate and instruct the mind, to enrich the imagination, and to meliorate the heart. When a man travelled or resided for health, pleasure, business, or necessity from his own country, he never felt himself quite abroad.

The whole body of this new scheme of manners, in support of the new scheme of politics, I consider as a strong and decisive proof of determined ambition and systematic hostility. I defy the most refining ingenuity to invent any other cause for the total departure of the Jacobin republic from every one of the ideas and usages, religious, legal, moral, or social, of this civilized world, and for her tearing herself from its communion with such studied violence, but from a formed resolution of keeping no terms with that world. It has not been, as has been falsely and insidiously represented, that these miscreants had only broke with their old government. They made a schism with the whole universe, and that schism extended to almost everything great and small. For one, I wish, since it is gone thus far, that the breach had been so complete, as to make all intercourse impracticable: but partly by accident, partly by design, partly from the resistance of the matter, enough is left to preserve intercourse, whilst amity is destroyed or corrupted in its principle.

This violent breach of the community of Europe we must

conclude to have been made (even if they had not expressly declared it over and over again) either to force mankind into an adoption of their system, or to live in perpetual enmity with a community the most potent we have ever known. Can any person imagine, that, in offering to mankind this desperate alternative, there is no indication of a hostile mind, because men in possession of the ruling authority are supposed to have a right to act without coercion in their own territories? As to the right of men to act anywhere according to their pleasure, without any moral tie, no such right exists. Men are never in a state of *total* independence of each other. It is not the condition of our nature: nor is it conceivable how any man can pursue a considerable course of action without its having some effect upon others; or, of course, without producing some degree of responsibility for his conduct. The *situations* in which men relatively stand produce the rules and principles of that responsibility, and afford directions to prudence in exacting it.

Distance of place does not extinguish the duties or the rights of men: but it often renders their exercise impracticable. The same circumstance of distance renders the noxious effects of an evil system in any community less pernicious. But there are situations where this difficulty does not occur; and in which, therefore, these duties are obligatory, and these rights are to be asserted. It has ever been the method of public jurists to draw a great part of the analogies, on which they form the law of nations, from the principles of law which prevail in civil community. Civil laws are not all of them merely positive. Those, which are rather conclusions of legal reason than matters of statutable provision, belong to universal equity, and are universally applicable. Almost the whole prætorian law is such. There is a *Law of Neighbourhood* which does not leave a man perfectly master on his own ground. When a neighbour sees a *new erection*, in the nature of a nuisance, set up at his door, he has a right to represent it to the judge; who, on his part, has a right to order the work to be stayed; or, if established, to be removed. On this head the parent law is express and clear, and has made many wise provisions, which, without destroying, regulate and restrain the right of *ownership*, by the right of *vicinage*. No *innovation* is permitted that may redound, even

secondarily, to the prejudice of a neighbour. The whole doctrine of that important head of prætorian law, "*De novi operis nunciatione*," is founded on the principle, that no *new* use should be made of a man's private liberty of operating upon his private property, from whence a detriment may be justly apprehended by his neighbour. This law of denunciation is prospective. It is to anticipate what is called *damnum infectum*, or *damnum nondum factum*, that is, a damage justly apprehended, but not actually done. Even before it is clearly known, whether the innovation be damageable or not, the judge is competent to issue a prohibition to innovate, until the point can be determined. This prompt interference is grounded on principles favourable to both parties. It is preventive of mischief difficult to be repaired, and of ill blood difficult to be softened. The rule of law, therefore, which comes before the evil, is amongst the very best parts of equity, and justifies the promptness of the remedy; because, as it is well observed, *Res damni infecti celeritatem desiderat, et periculosa est dilatio.* This right of denunciation does not hold, when things continue, however inconveniently to the neighbourhood, according to the *ancient* mode. For there is a sort of presumption against novelty, drawn out of a deep consideration of human nature and human affairs; and the maxim of jurisprudence is well laid down, *Vetustas pro lege semper habetur.*

Such is the law of civil vicinity. Now, where there is no constituted judge, as between independent states there is not, the vicinage itself is the natural judge. It is, preventively, the assessor of its own rights, or remedially, their avenger. Neighbours are presumed to take cognizance of each other's acts. "*Vicini vicinorum facta presumuntur scire.*" This principle, which, like the rest, is as true of nations as of individual men, has bestowed on the grand vicinage of Europe a duty to know, and a right to prevent, any capital innovation which may amount to the erection of a dangerous nuisance.[1] Of the importance of that innovation,

[1] "This state of things cannot exist in France without involving all the surrounding powers in one common danger, without giving them the right, without imposing on them as a duty, to stop the progress of an evil which attacks the fundamental principles by which mankind is united in civil society." Declaration, 29th Oct. 1793.

and the mischief of that nuisance, they are, to be sure, bound to judge, not litigiously; but it is in their competence to judge. They have uniformly acted on this right. What in civil society is a ground of action, in politic society is a ground of war. But the exercise of that competent jurisdiction is a matter of moral prudence. As suits in civil society, so war in the political, must ever be a matter of great deliberation. It is not this or that particular proceeding, picked out here and there, as a subject of quarrel, that will do. There must be an aggregate of mischief. There must be marks of deliberation, there must be traces of design, there must be indications of malice, there must be tokens of ambition. There must be force in the body where they exist, there must be energy in the mind. When all these circumstances are combined, or the important parts of them, the duty of the vicinity calls for the exercise of its competence; and the rules of prudence do not restrain, but demand it.

In describing the nuisance erected by so pestilential a manufactory, by the construction of so infamous a brothel, by digging a night-cellar for such thieves, murderers, and house-breakers, as never infested the world, I am so far from aggravating, that I have fallen infinitely short of the evil. No man who has attended to the particulars of what has been done in France, and combined them with the principles there asserted, can possibly doubt it. When I compare with this great cause of nations, the trifling points of honour, the still more contemptible points of interest, the light ceremonies and undefinable punctilios, the disputes about precedency, the lowering or the hoisting of a sail, the dealing in a hundred or two of wild cat-skins on the other side of the globe, which have often kindled up the flames of war between nations, I stand astonished at those persons, who do not feel a resentment, not more natural than politic, at the atrocious insults that this monstrous compound offers to the dignity of every nation, and who are not alarmed with what it threatens to their safety.

I have therefore been decidedly of opinion, with our declaration at Whitehall, in the beginning of this war, that the vicinage of Europe had not only a right, but an indispensable duty, and an exigent interest, to denunciate this new

work before it had produced the danger we have so sorely felt, and which we shall long feel. The example of what is done by France is too important not to have a vast and extensive influence; and that example, backed with its power, must bear with great force on those who are near it; especially on those who shall recognise the pretended republic on the principle upon which it now stands. It is not an old structure which you have found as it is, and are not to dispute of the original end and design with which it had been so fashioned. It is a recent wrong, and can plead no prescription. It violates the rights upon which not only the community of France, but those on which all communities are founded. The principles on which they proceed are *general* principles, and are as true in England as in any other country. They, who (though with the purest intentions) recognise the authority of these regicides and robbers upon principle, justify their acts and establish them as precedents. It is a question not between France and England. It is a question between property and force. The property claims; and its claim has been allowed. The property of the nation is the nation. They, who massacre, plunder, and expel the body of the proprietary, are murderers and robbers. The state, in its essence, must be moral and just: and it may be so, though a tyrant or usurper should be accidentally at the head of it. This is a thing to be lamented: but this notwithstanding, the body of the commonwealth may remain in all its integrity and be perfectly sound in its composition. The present case is different. It is not a revolution in government. It is not the victory of party over party. It is a destruction and decomposition of the whole society; which never can be made of right by any faction, however powerful, nor without terrible consequences to all about it, both in the act and in the example. This pretended republic is founded in crimes, and exists by wrong and robbery; and wrong and robbery, far from a title to anything, is war with mankind. To be at peace with robbery is to be an accomplice with it.

Mere locality does not constitute a body politic. Had Cade and his gang got possession of London, they would not have been the lord mayor, aldermen, and common council. The body politic of France existed in the majesty of its

throne, in the dignity of its nobility, in the honour of its gentry, in the sanctity of its clergy, in the reverence of its magistracy, in the weight and consideration due to its landed property in the several bailliages, in the respect due to its moveable substance represented by the corporations of the kingdom. All these particular *moleculæ* united form the great mass of what is truly the body politic in all countries. They are so many deposits and receptacles of justice; because they can only exist by justice. Nation is a moral essence, not a geographical arrangement, or a denomination of the nomenclator. France, though out of her territorial possession, exists; because the sole possible claimant, I mean the proprietary, and the government to which the proprietary adheres, exists, and claims. God forbid, that if you were expelled from your house by ruffians and assassins, that I should call the material walls, doors, and windows of ———, the ancient and honourable family of ———. Am I to transfer to the intruders, who, not content to turn you out naked to the world, would rob you of your very name, all the esteem and respect I owe to you? The regicides in France are not France. France is out of her bounds, but the kingdom is the same.

To illustrate my opinions on this subject, let us suppose a case, which, after what has happened, we cannot think absolutely impossible, though the augury is to be abominated, and the event deprecated with our most ardent prayers. Let us suppose then, that our gracious sovereign was sacrilegiously murdered; his exemplary queen, at the head of the matronage of this land, murdered in the same manner; that those princesses, whose beauty and modest elegance are the ornaments of the country, and who are the leaders and patterns of the ingenuous youth of their sex, were put to a cruel and ignominious death, with hundreds of others, mothers and daughters, ladies of the first distinction; —that the Prince of Wales and the Duke of York, princes the hope and pride of the nation, with all their brethren, were forced to fly from the knives of assassins—that the whole body of our excellent clergy were either massacred or robbed of all, and transported—the Christian religion in all its denominations, forbidden and persecuted—the law totally, fundamentally, and in all its parts destroyed—the judges put to

death by revolutionary tribunals—the peers and commons robbed to the last acre of their estates; massacred if they stayed, or obliged to seek life in flight, in exile and in beggary—that the whole landed property should share the very same fate—that every military and naval officer of honour and rank, almost to a man, should be placed in the same description of confiscation and exile—that the principal merchants and bankers should be drawn out, as from a hen-coop, for slaughter—that the citizens of our greatest and most flourishing cities, when the hand and the machinery of the hangman were not found sufficient, should have been collected in the public squares, and massacred by thousands with cannon;—if three hundred thousand others should have been doomed to a situation worse than death in noisome and pestilential prisons;—in such a case, is it in the faction of robbers I am to look for my country? Would this be the England that you and I, and even strangers, admired, honoured, loved, and cherished? Would not the exiles of England alone be my government and my fellow-citizens? Would not their places of refuge be my temporary country? Would not all my duties and all my affections be there, and there only? Should I consider myself as a traitor to my country, and deserving of death, if I knocked at the door and heart of every potentate in Christendom to succour my friends, and to avenge them on their enemies? Could I, in any way, show myself more a patriot? What should I think of those potentates who insulted their suffering brethren; who treated them as vagrants, or at least as mendicants; and could find no allies, no friends, but in regicide murderers and robbers? What ought I to think and feel, if, being geographers instead of kings, they recognised the desolated cities, the wasted fields, and the rivers polluted with blood, of this geometrical measurement, as the honourable member of Europe called England? In that condition what should we think of Sweden, Denmark, or Holland, or whatever power afforded us a churlish and treacherous hospitality, if they should invite us to join the standard of our king, our laws, and our religion, if they should give us a direct promise of protection—if, after all this, taking advantage of our deplorable situation, which left us no choice, they were to treat us as the lowest and vilest of all mercenaries? If they were to send us far from the aid

of our king, and our suffering country, to squander us away in the most pestilential climates for a venal enlargement of their own territories, for the purpose of trucking them, when obtained, with those very robbers and murderers they had called upon us to oppose with our blood? What would be our sentiments, if in that miserable service we were not to be considered either as English, or as Swedes, Dutch, Danes, but as outcasts of the human race? Whilst we were fighting those battles of their interest, and as their soldiers, how should we feel if we were to be excluded from all their cartels? How must we feel, if the pride and flower of the English nobility and gentry, who might escape the pestilential clime, and the devouring sword, should, if taken prisoners, be delivered over as rebel subjects, to be condemned as rebels, as traitors, as the vilest of all criminals, by tribunals formed of Maroon negro slaves, covered over with the blood of their masters, who were made free and organized into judges, for their robberies and murders? What should we feel under this inhuman, insulting, and barbarous protection of Muscovites, Swedes, or Hollanders? Should we not obtest Heaven, and whatever justice there is yet on earth? Oppression makes wise men mad; but the distemper is still the madness of the wise, which is better than the sobriety of fools. The cry is the voice of sacred misery, exalted not into wild raving, but into the sanctified phrensy of prophecy and inspiration—in that bitterness of soul, in that indignation of suffering virtue, in that exaltation of despair, would not persecuted English loyalty cry out, with an awful warning voice, and denounce the destruction that waits on monarchs, who consider fidelity to them as the most degrading of all vices; who suffer it to be punished as the most abominable of all crimes; and who have no respect but for rebels, traitors, regicides, and furious negro slaves, whose crimes have broke their chains? Would not this warm language of high indignation have more of sound reason in it, more of real affection, more of true attachment, than all the lullabies of flatterers, who would hush monarchs to sleep in the arms of death? Let them be well convinced, that if ever this example should prevail in its whole extent, it will have its full operation. Whilst kings stand firm on their base, though under that base there is a sure-wrought mine,

there will not be wanting to their levees a single person of those who are attached to their fortune, and not to their persons or cause: but hereafter none will support a tottering throne. Some will fly for fear of being crushed under the ruin, some will join in making it. They will seek in the destruction of royalty, fame, and power, and wealth, and the homage of kings, with *Reubel*, with *Carnot*, with *Revelliere*, and with the *Merlins* and the *Talliens*, rather than suffer exile and beggary with the *Condés* or the *Broglios*, the *Castries*, the *D'Avrais*, the *Serrents*, the *Cazalés*, and the long line of loyal suffering, patriot nobility, or to be butchered with the oracles and the victims of the laws, the *D'Ormesons*, the *D'Espremenils*, and the *Malesherbes*. This example we shall give, if instead of adhering to our fellows in a cause which is an honour to us all, we abandon the lawful government and lawful corporate body of France, to hunt for a shameful and ruinous fraternity, with this odious usurpation that disgraces civilized society and the human race.

And is then example nothing? It is everything. Example is the school of mankind, and they will learn at no other. This war is a war against that example. It is not a war for Louis the Eighteenth, or even for the property, virtue, fidelity of France. It is a war for George the Third, for Francis the Second, and for the dignity, property, honour, virtue, and religion of England, of Germany, and of all nations.

I know that all I have said of the systematic unsociability of this new-invented species of republic, and the impossibility of preserving peace, is answered by asserting that the scheme of manners, morals, and even of maxims and principles of state, is of no weight in a question of peace or war between communities. This doctrine is supported by example. The case of Algiers is cited, with a hint, as if it were the stronger case. I should take no notice of this sort of inducement, if I had found it only where first it was. I do not want respect for those from whom I first heard it—but having no controversy at present with them, I only think it not amiss to rest on it a little, as I find it adopted, with much more of the same kind, by several of those on whom such reasoning had formerly made no apparent impression. If it had no force to prevent us from submitting to this ne-

cessary war, it furnishes no better ground for our making an unnecessary and ruinous peace.

This analogical argument drawn from the case of Algiers would lead us a good way. The fact is, we ourselves with a little cover, others more directly, pay a *tribute* to the republic of Algiers. Is it meant to reconcile us to the payment of a *tribute* to the French republic? That this, with other things more ruinous, will be demanded hereafter, I little doubt; but for the present, this will not be avowed—though our minds are to be gradually prepared for it. In truth, the arguments from this case are worth little, even to those who approve the buying an Algerine forbearance of piracy. There are many things which men do not approve, that they must do to avoid a greater evil. To argue from thence, that they are to act in the same manner in all cases, is turning necessity into a law. Upon what is matter of prudence, the argument concludes the contrary way. Because we have done one humiliating act, we ought with infinite caution to admit more acts of the same nature, lest humiliation should become our habitual state. Matters of prudence are under the dominion of circumstances, and not of logical analogies. It is absurd to take it otherwise.

I, for one, do more than doubt the policy of this kind of convention with Algiers. On those who think as I do, the argument *ad hominem* can make no sort of impression. I know something of the constitution and composition of this very extraordinary republic. It has a constitution, I admit, similar to the present tumultuous military tyranny of France, by which a handful of obscure ruffians domineer over a fertile country and a brave people. For the composition, too, I admit the Algerine community resembles that of France; being formed out of the very scum, scandal, disgrace, and pest of the Turkish Asia. The Grand Seignior, to disburthen the country, suffers the dey to recruit in his dominions the corps of janizaries, or asaphs, which form the directory and council of elders of the African republic one and indivisible. But notwithstanding this resemblance, which I allow, I never shall so far injure the janizarian republic of Algiers as to put it in comparison for every sort of crime, turpitude, and oppression, with the Jacobin republic of Paris. There is no question with me to which of the

two I should choose to be a neighbour or a subject. But situated as I am, I am in no danger of becoming to Algiers either the one or the other. It is not so in my relation to the atheistical fanatics of France. I *am* their neighbour; I *may* become their subject. Have the gentlemen, who borrowed this happy parallel, no idea of the different conduct to be held with regard to the very same evil at an immense distance, and when it is at your door? when its power is enormous, as when it is comparatively as feeble as its distance is remote? when there is a barrier of language and usages, which prevents corruption through certain old correspondences and habitudes, from the contagion of the horrible novelties that are introduced into everything else? I can contemplate, without dread, a royal or a national tiger on the borders of Pegu. I can look at him, with an easy curiosity, as prisoner within bars in the menagerie of the Tower. But if, by habeas corpus, or otherwise, he was to come into the lobby of the House of Commons whilst your door was open, any of you would be more stout than wise, who would not gladly make your escape out of the back windows. I certainly should dread more from a wild cat in my bedchamber, than from all the lions that roar in the deserts behind Algiers. But in this parallel it is the cat that is at a distance, and the lions and tigers that are in our ante-chambers and our lobbies. Algiers is not near; Algiers is not powerful; Algiers is not our neighbour; Algiers is not infectious. Algiers, whatever it may be, is an old creation; and we have good data to calculate all the mischief to be apprehended from it. When I find Algiers transferred to Calais, I will tell you what I think of that point. In the mean time, the case quoted from the Algerine reports will not apply as authority. We shall put it out of court; and so far as that goes, let the counsel for the Jacobin peace take nothing by their motion.

When we voted, as you and I did, with many more whom you and I respect and love, to resist this enemy, we were providing for dangers that were direct, home, pressing, and not remote, contingent, uncertain, and formed upon loose analogies. We judged of the danger with which we were menaced by Jacobin France, from the whole tenor of her conduct; not from one or two doubtful or detached acts or

expressions. I not only concurred in the idea of combining with Europe in this war, but to the best of my power even stimulated ministers to that conjunction of interests and of efforts. I joined them with all my soul, on the principles contained in that manly and masterly state-paper, which I have two or three times referred to,[1] and may still more frequently hereafter. The diplomatic collection never was more enriched than with this piece. The historic facts justify every stroke of the master. "Thus painters write their names at Co."

Various persons may concur in the same measure on various grounds. They may be various, without being contrary to or exclusive of each other. I thought the insolent, unprovoked aggression of the regicide upon our ally of Holland, a good ground of war. I think his manifest attempt to overturn the balance of Europe, a good ground of war. As a good ground of war, I consider his declaration of war on his Majesty and his kingdom. But though I have taken all these to my aid, I consider them as nothing more than as a sort of evidence to indicate the treasonable mind within. Long before their acts of aggression, and their declaration of war, the faction in France had assumed a form, had adopted a body of principles and maxims, and had regularly and systematically acted on them, by which she virtually had put herself in a posture, which was in itself a declaration of war against mankind.

It is said by the directory in their several manifestoes, that we of the people are tumultuous for peace; and that ministers pretend negotiation to amuse us. This they have learned from the language of many amongst ourselves, whose conversations have been one main cause of whatever extent the opinion for peace with regicide may be. But I, who think the ministers unfortunately to be but too serious in their proceedings, find myself obliged to say a little more on this subject of the popular opinion.

Before our opinions are quoted against ourselves, it is proper that, from our serious deliberation, they may be worth quoting. It is without reason we praise the wisdom of our constitution, in putting under the discretion of the Crown the awful trust of war and peace, if the ministers of the Crown

[1] Declaration, Whitehall, Oct. 29, 1793.

virtually return it again into our hands. The trust was placed there as a sacred deposit, to secure us against popular rashness in plunging into wars, and against the effects of popular dismay, disgust, or lassitude, in getting out of them as imprudently as we might first engage in them. To have no other measure in judging of those great objects than our momentary opinions and desires, is to throw us back upon that very democracy which, in this part, our constitution was formed to avoid.

It is no excuse at all for a minister, who at our desire takes a measure contrary to our safety, that it is our own act. He who does not stay the hand of suicide, is guilty of murder. On our part, I say, that to be instructed, is not to be degraded or enslaved. Information is an advantage to us; and we have a right to demand it. He that is bound to act in the dark cannot be said to act freely. When it appears evident to our governors that our desires and our interests are at variance, they ought not to gratify the former at the expense of the latter. Statesmen are placed on an eminence, that they may have a larger horizon than we can possibly command. They have a whole before them, which we can contemplate only in the parts, and often without the necessary relations. Ministers are not only our natural rulers, but our natural guides. Reason clearly and manfully delivered, has in itself a mighty force; but reason in the mouth of legal authority, is, I may fairly say, irresistible.

I admit that reason of state will not, in many circumstances, permit the disclosure of the true ground of a public proceeding. In that case silence is manly, and it is wise. It is fair to call for trust when the principle of reason itself suspends its public use. I take the distinction to be this: The ground of a particular measure, making a part of a plan, it is rarely proper to divulge; all the broader grounds of policy, on which the general plan is to be adopted, ought as rarely to be concealed. They, who have not the whole cause before them, call them politicians, call them people, call them what you will, are no judges. The difficulties of the case, as well as its fair side, ought to be presented. This ought to be done; and it is all that can be done. When we have our true situation distinctly presented to us, if then we resolve, with a blind and headlong violence, to resist the ad-

monitions of our friends, and to cast ourselves into the hands of our potent and irreconcilable foes, then, and not till then, the ministers stand acquitted before God and man, for whatever may come.

Lamenting as I do, that the matter has not had so full and free a discussion as it requires, I mean to omit none of the points which seem to me necessary for consideration, previous to an arrangement which is for ever to decide the form and the fate of Europe. In the course, therefore, of what I shall have the honour to address to you, I propose the following questions to your serious thought:—1. Whether the present system, which stands for a government in France, be such as in peace and war affects the neighbouring states in a manner different from the internal government that formerly prevailed in that country?—2. Whether that system, supposing its views hostile to other nations, possesses any means of being hurtful to them peculiar to itself?—3. Whether there has been lately such a change in France, as to alter the nature of its system, or its effect upon other powers?—4. Whether any public declarations or engagements exist, on the part of the allied powers, which stand in the way of a treaty of peace, which supposes the right and confirms the power of the regicide faction in France?—5. What the state of the other powers of Europe will be with respect to each other, and their colonies, on the conclusion of a regicide peace?—6. Whether we are driven to the absolute necessity of making that kind of peace?

These heads of inquiry will enable us to make the application of the several matters of fact and topics of argument, that occur in this vast discussion, to certain fixed principles. I do not mean to confine myself to the order in which they stand. I shall discuss them in such a manner as shall appear to me the best adapted for showing their mutual bearings and relations. Here then I close the public matter of my letter; but before I have done let me say one word in apology for myself.

In wishing this nominal peace not to be precipitated, I am sure no man living is less disposed to blame the present ministry than I am. Some of my oldest friends (and I wish I could say it of more of them) make a part in that ministry. There are some indeed, "whom my dim eyes in vain ex-

plore." In my mind, a greater calamity could not have fallen on the public than the exclusion of one of them. But I drive away that, with other melancholy thoughts. A great deal ought to be said upon that subject, or nothing. As to the distinguished persons to whom my friends who remain are joined, if benefits, nobly and generously conferred, ought to procure good wishes, they are entitled to my best vows; and they have them all. They have administered to me the only consolation I am capable of receiving, which is to know that no individual will suffer by my thirty years service to the public. If things should give us the comparative happiness of a struggle, I shall be found, I was going to say fighting, (that would be foolish,) but dying by the side of Mr. Pitt. I must add, that if anything defensive in our domestic system can possibly save us from the disasters of a regicide peace, he is the man to save us. If the finances in such a case can be repaired, he is the man to repair them. If I should lament any of his acts, it is only when they appear to me to have no resemblance to acts of his. But let him not have a confidence in himself, which no human abilities can warrant. His abilities are fully equal (and that is to say much for any man) to those which are opposed to him. But if we look to him as our security against the consequences of a regicide peace, let us be assured, that a regicide peace and a constitutional ministry are terms that will not agree. With a regicide peace the king cannot long have a minister to serve him, nor the minister a king to serve. If the Great Disposer, in reward of the royal and the private virtues of our sovereign, should call him from the calamitous spectacles, which will attend a state of amity with regicide, his successor will surely see them, unless the same Providence greatly anticipates the course of nature. Thinking thus, (and not, as I conceive, on light grounds,) I dare not flatter the reigning sovereign, nor any minister he has or can have, nor his successor apparent, nor any of those who may be called to serve him, with what appears to me a false state of their situation. We cannot have them and that peace together,

I do not forget that there had been a considerable difference between several of our friends, (with my insignificant

self,) and the great man at the head of ministry, in an early stage of these discussions. But I am sure there was a period in which we agreed better in the danger of a Jacobin existence in France. At one time he and all Europe seemed to feel it. But why am not I converted with so many great powers, and so many great ministers? It is because I am old and slow.—I am in this year, 1796, only where all the powers of Europe were in 1793. I cannot move with this precession of the equinoxes, which is preparing for us the return of some very old, I am afraid no golden, æra, or the commencement of some new æra that must be denominated from some new metal. In this crisis I must hold my tongue, or I must speak with freedom. Falsehood and delusion are allowed in no case whatever: but, as in the exercise of all the virtues, there is an economy of truth. It is a sort of temperance, by which a man speaks truth with measure that he may speak it the longer. But as the same rules do not hold in all cases—what would be right for you, who may presume on a series of years before you, would have no sense for me, who cannot, without absurdity, calculate on six months of life. What I say, I *must* say at once. Whatever I write is in its nature testamentary. It may have the weakness, but it has the sincerity, of a dying declaration. For the few days I have to linger here, I am removed completely from the busy scene of the world; but I hold myself to be still responsible for everything that I have done whilst I continued on the place of action. If the rawest Tyro in politics has been influenced by the authority of my grey hairs, and led by anything in my speeches, or my writings, to enter into this war, he has a right to call upon me to know why I have changed my opinions, or why, when those I voted with have adopted better notions, I persevere in exploded error?

When I seem not to acquiesce in the acts of those I respect in every degree short of superstition, I am obliged to give my reasons fully. I cannot set my authority against their authority. But to exert reason is not to revolt against authority. Reason and authority do not move in the same parallel. That reason is an *amicus curiæ* who speaks *de plano*, not *pro tribunali*. It is a friend who makes an useful suggestion to the court, without questioning its jurisdiction.

Whilst he acknowledges its competence, he promotes its efficiency. I shall pursue the plan I have chalked out in my letters that follow this.

LETTER II.

ON THE

GENIUS AND CHARACTER OF THE FRENCH REVOLUTION AS IT REGARDS OTHER NATIONS.

1796.

My dear Sir,

I closed my first letter with serious matter, and I hope it has employed your thoughts. The system of peace must have a reference to the system of the war. On that ground, I must therefore again recall your mind to our original opinions, which time and events have not taught me to vary.

My ideas and my principles led me, in this contest, to encounter France, not as a state, but as a faction. The vast territorial extent of that country, its immense population, its riches of production, its riches of commerce and convention—the whole aggregate mass of what, in ordinary cases, constitutes the force of a state, to me were but objects of secondary consideration. They might be balanced; and they have been often more than balanced. Great as these things are, they are not what make the faction formidable. It is the faction that makes them truly dreadful. That faction is the evil spirit that possesses the body of France; that informs it as a soul; that stamps upon its ambition, and upon all its pursuits, a characteristic mark, which strongly distinguishes them from the same general passions, and the same general views, in other men and in other communities. It is that spirit which inspires into them a new, a pernicious, a desolating activity. Constituted as France was ten years ago, it was not in that France to shake, to shatter, and to overwhelm Europe in the manner that we behold. A sure destruction impends over those infatuated princes, who, in

the conflict with this new and unheard-of power, proceed as if they were engaged in a war that bore a resemblance to their former contests; or that they can make peace in the spirit of their former arrangements of pacification. Here the beaten path is the very reverse of the safe road.

As to me, I was always steadily of opinion, that this disorder was not in its nature intermittent. I conceived that the contest, once begun, could not be laid down again, to be resumed at our discretion; but that our first struggle with this evil would also be our last. I never thought we could make peace with the system; because it was not for the sake of an object we pursued in rivalry with each other, but with the system itself, that we were at war. As I understood the matter, we were at war not with its conduct, but with its existence; convinced that its existence and its hostility were the same.

The faction is not local or territorial. It is a general evil. Where it least appears in action, it is still full of life. In its sleep it recruits its strength, and prepares its exertion. Its spirit lies deep in the corruption of our common nature. The social order which restrains it, feeds it. It exists in every country in Europe; and among all orders of men in every country, who look up to France as to a common head. The centre is there. The circumference is the world of Europe wherever the race of Europe may be settled. Everywhere else the faction is militant; in France it is triumphant. In France it is the bank of deposit, and the bank of circulation, of all the pernicious principles that are forming in every state. It will be folly scarcely deserving of pity, and too mischievous for contempt, to think of restraining it in any other country whilst it is predominant there. War, instead of being the cause of its force, has suspended its operation. It has given a reprieve, at least, to the Christian world.

The true nature of a Jacobin war, in the beginning, was, by most of the Christian powers, felt, acknowledged, and even in the most precise manner declared. In the joint manifesto, published by the emperor and the king of Prussia, on the 4th of August, 1792, it is expressed in the clearest terms, and on principles which could not fail, if they had adhered to them, of classing those monarchs with the first

benefactors of mankind. This manifesto was published, as they themselves express it, "to lay open to the present generation, as well as to posterity, their motives, their intentions, and the *disinterestedness* of their personal views; taking up arms for the purpose of preserving social and political order amongst all civilized nations, and to secure to *each* state its religion, happiness, independence, territories, and real constitution."—"On this ground, they hoped that all empires and all states would be unanimous; and becoming the firm guardians of the happiness of mankind, that they could not fail to unite their efforts to rescue a numerous nation from its own fury, to preserve Europe from the return of barbarism, and the universe from the subversion and anarchy with which it was threatened." The whole of that noble performance ought to be read at the first meeting of any congress, which may assemble for the purpose of pacification. In that piece "these powers expressly renounce all views of personal aggrandizement," and confine themselves to objects worthy of so generous, so heroic, and so perfectly wise and politic an enterprise. It was to the principles of this confederation, and to no other, that we wished our sovereign and our country to accede, as a part of the commonwealth of Europe. To these principles with some trifling exceptions and limitations they did fully accede.[1] And all our friends who took office acceded to the ministry, (whether wisely or not,) as I always understood the matter, on the faith and on the principles of that declaration.

As long as these powers flattered themselves that the menace of force would produce the effect of force, they acted on those declarations: but when their menaces failed of success, their efforts took a new direction. It did not appear to them that virtue and heroism ought to be purchased by millions of rix-dollars. It is a dreadful truth, but it is a truth that cannot be concealed; in ability, in dexterity, in the distinctness of their views, the Jacobins are our superiors. They saw the thing right from the very beginning. Whatever were the first motives to the war among politicians, they saw that in its spirit, and for its objects, it was a *civil war;* and as such they pursued it. It is a war between the partisans of the ancient, civil, moral, and political order of

[1] See Declaration, Whitehall, October 29, 1793.

Europe, against a sect of fanatical and ambitious atheists which means to change them all. It is not France extending a foreign empire over other nations; it is a sect aiming at universal empire, and beginning with the conquest of France. The leaders of that sect secured the *centre of Europe;* and that secured, they knew, that whatever might be the event of battles and sieges, their *cause* was victorious. Whether its territory had a little more or a little less peeled from its surface, or whether an island or two was detached from its commerce, to them was of little moment. The conquest of France was a glorious acquisition. That once well laid as a basis of empire, opportunities never could be wanting to regain or to replace what had been lost, and dreadfully to avenge themselves on the faction of their adversaries.

They saw it was a *civil war*. It was their business to persuade their adversaries that it ought to be a *foreign* war. The Jacobins everywhere set up a cry against the new crusade; and they intrigued with effect in the cabinet, in the field, and in every private society in Europe. Their task was not difficult. The condition of princes, and sometimes of first ministers too, is to be pitied. The creatures of the desk, and the creatures of favour, had no relish for the principles of the manifestoes. They promised no governments, no regiments, no revenues from whence emoluments might arise by perquisite or by grant. In truth, the tribe of vulgar politicians are the lowest of our species. There is no trade so vile and mechanical as government in their hands. Virtue is not their habit. They are out of themselves in any course of conduct recommended only by conscience and glory. A large, liberal, and prospective view of the interests of states passes with them for romance; and the principles that recommend it, for the wanderings of a disordered imagination. The calculators compute them out of their senses. The jesters and buffoons shame them out of everything grand and elevated. Littleness in object and in means, to them appears soundness and sobriety. They think there is nothing worth pursuit, but that which they can handle; which they can measure with a two-foot rule; which they can tell upon ten fingers.

Without the principles of the Jacobins, perhaps without any principles at all, they played the game of that faction.

There was a beaten road before them. The powers of Europe were armed; France had always appeared dangerous; the war was easily diverted from France as a faction, to France as a state. The princes were easily taught to slide back into their old, habitual course of politics. They were easily led to consider the flames that were consuming France, not as a warning to protect their own buildings, (which were without any party wall, and linked by a contignation into the edifice of France,) but as a happy occasion for pillaging the goods, and for carrying off the materials, of their neighbour's house. Their provident fears were changed into avaricious hopes. They carried on their new designs without seeming to abandon the principles of their old policy. They pretended to seek, or they flattered themselves that they sought, in the accession of new fortresses, and new territories, a *defensive* security. But the security wanted was against a kind of power, which was not so truly dangerous in its fortresses nor in its territories, as in its spirit and its principles. They aimed, or pretended to aim, at *defending* themselves against a danger, from which there can be no security in any *defensive* plan. If armies and fortresses were a defence against Jacobinism, Louis the Sixteenth would this day reign a powerful monarch over a happy people.

This error obliged them, even in their offensive operations, to adopt a plan of war, against the success of which there was something little short of mathematical demonstration. They refused to take any step which might strike at the heart of affairs. They seemed unwilling to wound the enemy in any vital part. They acted through the whole, as if they really wished the conservation of the Jacobin power, as what might be more favourable than the lawful government to the attainment of the petty objects they looked for. They always kept on the circumference; and the wider and remoter the circle was, the more eagerly they chose it as their sphere of action in this centrifugal war. The plan they pursued, in its nature demanded great length of time. In its execution, they, who went the nearest way to work, were obliged to cover an incredible extent of country. It left to the enemy every means of destroying this extended line of weakness. Ill success in any part was sure to defeat the

effect of the whole. This is true of Austria. It is still more true of England. On this false plan, even good fortune, by further weakening the victor, put him but the further off from his object.

As long as there was any appearance of success, the spirit of aggrandizement, and consequently the spirit of mutual jealousy, seized upon all the coalesced powers. Some sought an accession of territory at the expense of France, some at the expense of each other, some at the expense of third parties; and when the vicissitude of disaster took its turn, they found common distress a treacherous bond of faith and friendship.

The greatest skill conducting the greatest military apparatus has been employed; but it has been worse than uselessly employed, through the false policy of the war. The operations of the field suffered by the errors of the cabinet. If the same spirit continues when peace is made, the peace will fix and perpetuate all the errors of the war; because it will be made upon the same false principle. What has been lost in the field, in the field may be regained. An arrangement of peace in its nature is a permanent settlement; it is the effect of counsel and deliberation, and not of fortuitous events. If built upon a basis fundamentally erroneous, it can only be retrieved by some of those unforeseen dispensations, which the all-wise but mysterious Governor of the world sometimes interposes, to snatch nations from ruin. It would not be pious error, but mad and impious presumption, for any one to trust in an unknown order of dispensations, in defiance of the rules of prudence, which are formed upon the known march of the ordinary providence of God.

It was not of that sort of war that I was amongst the least considerable, but amongst the most zealous advisers; and it is not by the sort of peace now talked of, that I wish it concluded. It would answer no great purpose to enter into the particular errors of the war. The whole has been but one error. It was but nominally a war of alliance. As the combined powers pursued it there was nothing to hold an alliance together. There could be no tie of *honour*, in a society for pillage. There could be no tie of a common *interest* where the object did not offer such a division amongst the parties as could well give them a warm concern in the

gains of each other, or could indeed form such a body of equivalents, as might make one of them willing to abandon a separate object of his ambition for the gratification of any other member of the alliance. The partition of Poland offered an object of spoil in which the parties *might* agree. They were circumjacent, and each might take a portion convenient to his own territory. They might dispute about the value of their several shares, but the contiguity to each of the demandants always furnished the means of an adjustment. Though hereafter the world will have cause to rue this iniquitous measure, and they most who were the most concerned in it, for the moment, there was wherewithal in the object to preserve peace amongst confederates in wrong. But the spoil of France did not afford the same facilities for accommodation. What might satisfy the house of Austria in a Flemish frontier, afforded no equivalent to tempt the cupidity of the king of Prussia. What might be desired by Great Britain in the West Indies, must be coldly and remotely, if at all, felt as an interest at Vienna; and it would be felt as something worse than a negative interest at Madrid. Austria, long possessed with unwise and dangerous designs on Italy, could not be very much in earnest about the conservation of the old patrimony of the house of Savoy; and Sardinia, who owed to an Italian force all her means of shutting out France from Italy, of which she has been supposed to hold the key, would not purchase the means of strength upon one side by yielding it on the other. She would not readily give the possession of Novara for the hope of Savoy. No continental power was willing to lose any of its continental objects for the increase of the naval power of Great Britain; and Great Britain would not give up any of the objects she sought for as the means of an increase to her naval power, to further their aggrandizement.

The moment this war came to be considered as a war merely of profit, the actual circumstances are such that it never could become really a war of alliance. Nor can the peace be a peace of alliance, until things are put upon their right bottom.

I do not find it denied, that when a treaty is entered into for peace, a demand will be made on the regicides to surrender a great part of their conquests on the continent.

Will they, in the present state of the war, make that surrender without an equivalent? This continental cession must of course be made in favour of that party in the alliance that has suffered losses. That party has nothing to furnish towards an equivalent. What equivalent, for instance, has Holland to offer, who has lost her all? What equivalent can come from the Emperor, every part of whose territories contiguous to France is already within the pale of the regicide dominions? What equivalent has Sardinia to offer for Savoy and for Nice, I may say for her whole being? What has she taken from the faction of France? she has lost very near her all; and she has gained nothing. What equivalent has Spain to give? Alas! she has already paid for her own ransom the fund of equivalent, and a dreadful equivalent it is, to England and to herself. But I put Spain out of the question; she is a province of the Jacobin empire, and she must make peace or war according to the orders she receives from the directory of assassins. In effect and substance, her crown is a fief of regicide.

Whence then can the compensation be demanded? Undoubtedly from that power which alone has made some conquests. That power is England. Will the allies then give away their ancient patrimony, that England may keep islands in the West Indies? They never can protract the war in good earnest for that object; nor can they act in concert with us, in our refusal to grant anything towards their redemption. In that case we are thus situated. Either we must give Europe, bound hand and foot, to France; or we must quit the West Indies without any one object, great or small, towards indemnity and security. I repeat it, without any advantage whatever: because, supposing that our conquest could comprise all that France ever possessed in the tropical America, it never can amount in any fair estimation to a fair equivalent for Holland, for the Austrian Netherlands, for the lower Germany, that is, for the whole ancient kingdom or circle of Burgundy, now under the yoke of regicide, to say nothing of almost all Italy under the same barbarous domination. If we treat in the present situation of things, we have nothing in our hands that can redeem Europe. Nor is the Emperor, as I have observed, more rich in the fund of equivalents.

If we look to our stock in the eastern world, our most valu-

able and systematic acquisitions are made in that quarter. It is from France they are made? France has but one or two contemptible factories, subsisting by the offal of the private fortunes of English individuals to support them, in any part of India. I look on the taking of the Cape of Good Hope as the securing of a post of great moment. It does honour to those who planned, and to those who executed, that enterprise: but I speak of it always as comparatively good; as good as anything can be in a scheme of war that repels us from a centre, and employs all our forces where nothing can be finally decisive. But giving, as I freely give, every possible credit to these eastern conquests, I ask one question,—on whom are they made? It is evident, that if we can keep our eastern conquests, we keep them not at the expense of France, but at the expense of Holland our *ally;* of Holland, the immediate cause of the war, the nation whom we had undertaken to protect, and not of the republic which it was our business to destroy. If we return the African and the Asiatic conquests, we put them into the hands of a nominal state (to that Holland is reduced) unable to retain them; and which will virtually leave them under the direction of France. If we withhold them, Holland declines still more as a state. She loses so much carrying trade, and that means of keeping up the small degree of naval power she holds; for which policy alone, and not for any commercial gain, she maintains the Cape, or any settlement beyond it. In that case, resentment, faction, and even necessity, will throw her more and more into the power of the new, mischievous republic. But on the probable state of Holland I shall say more, when in this correspondence I come to talk over with you the state in which any sort of Jacobin peace will leave all Europe.

So far as to the East Indies.

As to the West Indies, indeed as to either, if we look for matter of exchange in order to ransom Europe, it is easy to show that we have taken a terribly roundabout road. I cannot conceive, even if, for the sake of holding conquests there, we should refuse to redeem Holland, and the Austrian Netherlands, and the hither Germany, that Spain, merely as she is Spain, (and forgetting that the regicide ambassador governs at Madrid,) will see, with perfect satisfaction, Great

Britain sole mistress of the isles. In truth it appears to me, that, when we come to balance our account, we shall find in the proposed peace only the pure, simple, and unendowed charms of Jacobin amity. We shall have the satisfaction of knowing, that no blood or treasure has been spared by the allies for support of the regicide system. We shall reflect at leisure on one great truth, that it was ten times more easy totally to destroy the system itself, than, when established, it would be to reduce its power; and that this republic, most formidable abroad, was of all things the weakest at home; that her frontier was terrible, her interior feeble; that it was matter of choice to attack her where she is invincible, and to spare her where she was ready to dissolve by her own internal disorders. We shall reflect, that our plan was good neither for offence nor defence.

It would not be at all difficult to prove, that an army of a hundred thousand men, horse, foot, and artillery, might have been employed against the enemy on the very soil which he has usurped at a far less expense than has been squandered away upon tropical adventures. In these adventures it was not an enemy we had to vanquish, but a cemetery to conquer. In carrying on the war in the West Indies, the hostile sword is merciful; the country in which we engage is the dreadful enemy. There the European conqueror finds a cruel defeat in the very fruits of his success. Every advantage is but a new demand on England for recruits to the West Indian grave. In a West India war, the regicides have, for their troops, a race of fierce barbarians, to whom the poisoned air, in which our youth inhale certain death, is salubrity and life. To them the climate is the surest and most faithful of allies.

Had we carried on the war on the side of France which looks towards the Channel or the Atlantic, we should have attacked our enemy on his weak and unarmed side. We should not have to reckon on the loss of a man, who did not fall in battle. We should have an ally in the heart of the country, who, to our hundred thousand, would at one time have added eighty thousand men at the least, and all animated by principle, by enthusiasm, and by vengeance; motives which secured them to the cause in a very different manner from some of those allies whom we subsidized with millions,

This ally, (or rather this principal in the war,) by the confession of the regicide himself, was more formidable to him than all his other foes united. Warring there, we should have led our arms to the capital of Wrong. Defeated, we could not fail (proper precautions taken) of a sure retreat. Stationary, and only supporting the royalists, an impenetrable barrier, an impregnable rampart, would have been formed between the enemy and his naval power. We are probably the only nation who have declined to act against an enemy, when it might have been done in his own country; and who having an armed, a powerful, and a long victorious ally in that country, declined all effectual co-operation, and suffered him to perish for want of support. On the plan of a war in France, every advantage that our allies might obtain would be doubled in its effect. Disasters on the one side might have a fair chance of being compensated by victories on the other. Had we brought the main of our force to bear upon that quarter, all the operations of the British and Imperial crowns would have been combined. The war would have had system, correspondence, and a certain direction. But as the war has been pursued, the operations of the two crowns have not the smallest degree of mutual bearing or relation.

Had acquisitions in the West Indies been our object, on success in France, everything reasonable in those remote parts might be demanded with decorum, and justice, and a sure effect. Well might we call for a recompence in America, for those services to which Europe owed its safety. Having abandoned this obvious policy connected with principle, we have seen the regicide power taking the reverse course, and making real conquests in the West Indies, to which all our dear-bought advantages (if we could hold them) are mean and contemptible. The noblest island within the tropics, worth all that we possess put together, is, by the vassal Spaniard, delivered into her hands. The island of Hispaniola (of which we have but one poor corner, by a slippery hold) is perhaps equal to England in extent, and in fertility is far superior. The part possessed by Spain, of that great island, made for the seat and centre of a tropical empire, was not improved, to be sure, as the French division had been, before it was systematically destroyed by the cannibal republic;

but it is not only the far larger, but the far more salubrious and more fertile part.

It was delivered into the hands of the barbarians without, as I can find, any public reclamation on our part, not only in contravention to one of the fundamental treaties that compose the public law of Europe, but in defiance of the fundamental colonial policy of Spain herself. This part of the treaty of Utrecht was made for great general ends unquestionably; but whilst it provided for those general ends, it was in affirmance of that particular policy. It was not to injure, but to save Spain by making a settlement of her estate, which prohibited her to alienate to France. It is her policy, not to see the balance of West Indian power overturned by France or by Great Britain. Whilst the monarchies subsisted, this unprincipled cession was what the influence of the elder branch of the house of Bourbon never dared to attempt on the younger: but cannibal terror has been more powerful than family influence. The Bourbon monarchy of Spain is united to the republic of France, by what may be truly called the ties of blood.

By this measure the balance of power in the West Indies is totally destroyed. It has followed the balance of power in Europe. It is not alone what shall be left nominally to the assassins that is theirs. Theirs is the whole empire of Spain in America. That stroke finishes all. I should be glad to see our suppliant negotiator in the act of putting his feather to the ear of the directory, to make it unclinch the fist; and, by his tickling, to charm that rich prize out of the iron gripe of robbery and ambition! It does not require much sagacity to discern, that no power wholly baffled and defeated in Europe can flatter itself with conquests in the West Indies. In that state of things it can neither keep nor hold. No! It cannot even long make war if the grand bank and deposit of its force is at all in the West Indies. But here a scene opens to my view too important to pass by, perhaps too critical to touch. Is it possible that it should not present itself in all its relations to a mind habituated to consider either war or peace on a large scale, or as one whole?

Unfortunately other ideas have prevailed. A remote, an

expensive, a murderous, and, in the end, an unproductive adventure, carried on upon ideas of mercantile knight-errantry, without any of the generous wildness of Quixotism, is considered as sound, solid sense; and a war in a wholesome climate, a war at our door, a war directly on the enemy, a war in the heart of his country, a war in concert with an internal ally, and in combination with the external, is regarded as folly and romance.

My dear friend, I hold it impossible that these considerations should have escaped the statesmen on both sides of the water, and on both sides of the House of Commons. How a question of peace can be discussed without having them in view, I cannot imagine. If you or others see a way out of these difficulties I am happy. I see, indeed, a fund from whence equivalents will be proposed. I see it. But I cannot just now touch it. It is a question of high moment. It opens another Iliad of woes to Europe.

Such is the time proposed for making *a common political peace*, to which no one circumstance is propitious. As to the grand principle of the peace, it is left, as if by common consent, wholly out of the question.

Viewing things in this light, I have frequently sunk into a degree of despondency and dejection hardly to be described; yet out of the profoundest depths of this despair, an impulse, which I have in vain endeavoured to resist, has urged me to raise one feeble cry against this unfortunate coalition which is formed at home, in order to make a coalition with France, subversive of the whole ancient order of the world. No disaster of war, no calamity of season, could ever strike me with half the horror which I felt from what is introduced to us by this junction of parties, under the soothing name of peace. We are apt to speak of a low and pusillanimous spirit as the ordinary cause by which dubious wars terminated in humiliating treaties. It is here the direct contrary. I am perfectly astonished at the boldness of character, at the intrepidity of mind, the firmness of nerve, in those who are able with deliberation to face the perils of Jacobin fraternity.

This fraternity is indeed so terrible in its nature, and in its manifest consequences, that there is no way of quieting our apprehensions about it, but by totally putting it out of

sight, by substituting for it, through a sort of periphrasis, something of an ambiguous quality, and describing such a connexion under the terms of "*the usual relations of peace and amity.*" By this means the proposed fraternity is hustled in the crowd of those treaties, which imply no change in the public law of Europe, and which do not upon system affect the interior condition of nations. It is confounded with those conventions in which matters of dispute among sovereign powers are compromised, by the taking off a duty more or less, by the surrender of a frontier town, or a disputed district, on the one side or the other; by pactions in which the pretensions of families are settled, (as by a conveyancer, making family substitutions and successions,) without any alterations in the laws, manners, religion, privileges, and customs, of the cities, or territories, which are the subject of such arrangements.

All this body of old conventions, composing the vast and voluminous collection called the *corps diplomatique*, forms the code or statute law, as the methodized reasonings of the great publicists and jurists from the digest and jurisprudence of the Christian world. In these treasures are to be found the *usual* relations of peace and amity in civilized Europe; and there the relations of ancient France were to be found amongst the rest.

The present system in France is not the ancient France. It is not the ancient France with ordinary ambition and ordinary means. It is not a new power of an old kind. It is a new power of a new species. When such a questionable shape is to be admitted for the first time into the brotherhood of Christendom, it is not a mere matter of idle curiosity to consider how far it is in its nature alliable with the rest, or whether "the relations of peace and amity" with this new state are likely to be of the same nature with the *usual* relations of the states of Europe.

The Revolution in France had the relation of France to other nations as one of its principal objects. The changes made by that Revolution were not the better to accommodate her to the old and usual relations, but to produce new ones. The Revolution was made, not to make France free, but to make her formidable; not to make her a neighbour, but a mistress; not to make her more observant of laws, but

to put her in a condition to impose them. To make France truly formidable it was necessary that France should be new-modelled. They, who have not followed the train of the late proceedings, have been led by deceitful representations (which deceit made a part in the plan) to conceive that this totally new model of a state, in which nothing escaped a change, was made with a view to its internal relations only.

In the Revolution of France two sorts of men were principally concerned in giving a character and determination to its pursuits: the philosophers and the politicians. They took different ways, but they met in the same end. The philosophers had one predominant object, which they pursued with a fanatical fury, that is, the utter extirpation of religion. To that every question of empire was subordinate. They had rather domineer in a parish of atheists, than rule over a Christian world. Their temporal ambition was wholly subservient to their proselytizing spirit, in which they were not exceeded by Mahomet himself.

They, who have made but superficial studies in the natural history of the human mind, have been taught to look on religious opinions as the only cause of enthusiastic zeal and sectarian propagation. But there is no doctrine whatever, on which men can warm, that is not capable of the very same effect. The social nature of man impels him to propagate his principles, as much as physical impulses urge him to propagate his kind. The passions give zeal and vehemence. The understanding bestows design and system. The whole man moves under the discipline of his opinions. Religion is among the most powerful causes of enthusiasm. When anything concerning it becomes an object of much meditation, it cannot be indifferent to the mind. They who do not love religion, hate it. The rebels to God perfectly abhor the author of their being. They hate him "with all their heart, with all their mind, with all their soul, and with all their strength." He never presents himself to their thoughts, but to menace and alarm them. They cannot strike the sun out of heaven, but they are able to raise a smouldering smoke that obscures him from their own eyes. Not being able to revenge themselves on God, they have a delight in vicariously defacing, degrading, torturing, and tearing in pieces, his image in man. Let no one judge of them by what he has

conceived of them, when they were not incorporated, and had no lead. They were then only passengers in a common vehicle. They were then carried along with the general motion of religion in the community, and, without being aware of it, partook of its influence. In that situation, at worst, their nature was left free to counterwork their principles. They despaired of giving any very general currency to their opinions. They considered them as a reserved privilege for the chosen few. But when the possibility of dominion, lead, and propagation, presented itself, and that the ambition, which before had so often made them hypocrites, might rather gain than lose by a daring avowal of their sentiments, then the nature of this infernal spirit, which has "evil for its good," appeared in its full perfection. Nothing indeed but the possession of some power can with any certainty discover what at the bottom is the true character of any man. Without reading the speeches of Vergniaux, Françias of Nantz, Isnard, and some others of that sort, it would not be easy to conceive the passion, rancour, and malice of their tongues and hearts. They worked themselves up to a perfect phrensy against religion and all its professors. They tore the reputation of the clergy to pieces by their infuriated declamations and invectives, before they lacerated their bodies by their massacres. This fanatical atheism left out, we omit the principal feature in the French Revolution, and a principal consideration with regard to the effects to be expected from a peace with it.

The other sort of men were the politicians. To them, who had little or not at all reflected on the subject, religion was in itself no object of love or hatred. They disbelieved it, and that was all. Neutral with regard to that object, they took the side which in the present state of things might best answer their purposes. They soon found that they could not do without the philosophers; and the philosophers soon made them sensible, that the destruction of religion was to supply them with means of conquest first at home, and then abroad. The philosophers were the active internal agitators, and supplied the spirit and principles: the second gave the practical direction. Sometimes the one predominated in the composition, sometimes the other. The only difference between them was in the necessity of concealing the general

design for a time, and in their dealing with foreign nations; the fanatics going straight forward and openly, the politicians by the surer mode of zigzag. In the course of events this, among other causes, produced fierce and bloody contentions between them. But at the bottom they thoroughly agreed in all the objects of ambition and irreligion, and substantially in all the means of promoting these ends.

Without question, to bring about the unexampled event of the French Revolution, the concurrence of a very great number of views and passions was necessary. In that stupendous work, no one principle, by which the human mind may have its faculties at once invigorated and depraved, was left unemployed; but I can speak it to a certainty, and support it by undoubted proofs, that the ruling principle of those who acted in the Revolution *as statesmen*, had the exterior aggrandizement of France as their ultimate end in the most minute part of the internal changes that were made. We, who of late years have been drawn from an attention to foreign affairs by the importance of our domestic discussions, cannot easily form a conception of the general eagerness of the active and energetic part of the French nation, itself the most active and energetic of all nations, previous to its Revolution, upon that subject. I am convinced that the foreign speculators in France, under the old government, were twenty to one of the same description then or now in England; and few of that description there were, who did not emulously set forward the Revolution. The whole official system, particularly in the diplomatic part, the regulars, the irregulars, down to the clerks in office, (a corps, without all comparison, more numerous than the same amongst us,) co-operated in it. All the intriguers in foreign politics, all the spies, all the intelligencers, actually or late in function, all the candidates for that sort of employment, acted solely upon that principle.

On that system of aggrandizement there was but one mind: but two violent factions arose about the means. The first wished France, diverted from the politics of the continent, to attend solely to her marine, to feed it by an increase of commerce, and thereby to overpower England on her own element. They contended, that if England were disabled, the powers on the continent would fall into their proper subordination; that it was England which deranged the whole conti-

nental system of Europe. The others, who were by far the more numerous, though not the most outwardly prevalent at court, considered this plan for France as contrary to her genius, her situation, and her natural means. They agree as to the ultimate object, the reduction of the British power, and, if possible, its naval power; but they considered an ascendency on the continent as a necessary preliminary to that undertaking. They argued, that the proceedings of England herself had proved the soundness of this policy. That her greatest and ablest statesmen had not considered the support of a continental balance against France as a deviation from the principle of her naval power, but as one of the most effectual modes of carrying it into effect. That such had been her policy ever since the Revolution, during which period the naval strength of Great Britain had gone on increasing in the direct ratio of her interference in the politics of the continent. With much stronger reason ought the politics of France to take the same direction; as well for pursuing objects which her situation would dictate to her, though England had no existence, as for counteracting the politics of that nation; to France continental politics are primary; they looked on them only of secondary consideration to England, and, however necessary, but as means necessary to an end.

What is truly astonishing, the partisans of those two opposite systems were at once prevalent, and at once employed, and in the very same transactions, the one ostensibly, the other secretly, during the latter part of the reign of Louis XV. Nor was there one court in which an ambassador resided on the part of the ministers, in which another, as a spy on him, did not also reside on the part of the king. They who pursued the scheme for keeping peace on the continent, and particularly with Austria, acting officially and publicly, the other faction counteracting and opposing them. These private agents were continually going from their function to the Bastile, and from the Bastile to employment, and favour again. An inextricable cabal was formed, some of persons of rank, others of subordinates. But by this means the corps of politicians was augmented in number, and the whole formed a body of active, adventuring, ambitious, discontented people, despising the regular ministry, despising the courts at which they were employed, despising the court which employed them.

The unfortunate Louis the Sixteenth[1] was not the first cause of the evil by which he suffered. He came to it, as to a sort of inheritance, by the false politics of his immediate predecessor. This system of dark and perplexed intrigue had come to its perfection before he came to the throne: and even then the Revolution strongly operated in all its causes.

There was no point on which the discontented diplomatic politicians so bitterly arraigned their cabinet, as for the decay of French influence in all others. From quarrelling with the court, they began to complain of monarchy itself, as a system of government too variable for any regular plan of national aggrandizement. They observed, that in that sort of regimen too much depended on the personal character of the prince; that the vicissitudes produced by the succession of princes of a different character, and even the vicissitudes produced in the same man, by the different views and inclinations belonging to youth, manhood, and age, disturbed and distracted the policy of a country made by nature for extensive empire, or, what was still more to their taste, for that sort of general over-ruling influence which prepared empire or supplied the place of it. They had continually in their hands the observations of *Machiavel* on *Livy*. They had *Montesquieu's Grandeur et Décadence des Romains* as a manual; and they compared, with mortification, the systematic proceedings of a Roman senate with the fluctuations of a monarchy. They observed the very small additions of territory which all the power of France, actuated by all the

[1] It may be right to do justice to Louis XVI. He did what he could to destroy the double diplomacy of France. He had all the secret correspondence burnt, except one piece, which was called, *Conjectures raisonnées sur la Situation de la France dans le Systeme Politique de l' Europe;* a work executed by M. Favier, under the direction of Count Broglie. A single copy of this was said to have been found in the cabinet of Louis XVI. It was published with some subsequent state papers of Vergennes, Turgot, and others, as "a new benefit of the Revolution;" and the advertisement to the publication ends with the following words: "*Il sera facile de se convaincre, qu'* Y COMPRIS MEME LA REVOLUTION, *en grande partie,* ON TROUVE DANS CES MEMOIRES ET SES CONJECTURES LE GERME DE TOUT CE QU' ARRIVA AUJOURD' HUI, *et qu'on ne peut, sans les avoir lus, être bien au fait des intérêts, et même des vues actuelles des diverses puissances de l' Europe.*" The book is entitled, *Politique de tous les Cabinets de l' Europe pendant les regnes de Louis* XV. *et Louis* XVI. It is altogether very curious, and worth reading.

ambition of France, had acquired in two centuries. The Romans had frequently acquired more in a single year. They severely and in every part of it criticised the reign of Louis XIV., whose irregular and desultory ambition had more provoked than endangered Europe. Indeed, they who will be at the pains of seriously considering the history of that period will see that those French politicians had some reason. They who will not take the trouble of reviewing it through all its wars and all its negotiations, will consult the short but judicious criticism of the Marquis de Montalembert on that subject. It may be read separately from his ingenious system of fortification and military defence, on the practical merit of which I am unable to form a judgment.

The diplomatic politicians of whom I speak, and who formed by far the majority in that class, made disadvantageous comparisons even between their more legal and formalizing monarchy, and the monarchies of other states, as a system of power and influence. They observed that France not only lost ground herself, but, through the languor and unsteadiness of her pursuits, and from her aiming through commerce at naval force which she never could attain without losing more on one side than she could gain on the other, that three great powers, each of them (as military states) capable of balancing her, had grown up on the continent. Russia and Prussia had been created almost within memory; and Austria, though not a new power, and even curtailed in territory, was, by the very collision in which she lost that territory, greatly improved in her military discipline and force. During the reign of Maria Theresa the interior economy of the country was made more to correspond with the support of great armies than formerly it had been. As to Prussia, a merely military power, they observed that one war had enriched her with as considerable a conquest as France had acquired in centuries. Russia had broken the Turkish power by which Austria might be, as formerly she had been, balanced in favour of France. They felt it with pain, that the two northern powers of Sweden and Denmark were in general under the sway of Russia; or that, at best, France kept up a very doubtful conflict, with many fluctuations of fortune, and at an enormous expense, in Sweden. In Holland, the French party seemed, if not extinguished, at least

utterly obscured, and kept under by a stadtholder, leaning for support sometimes on Great Britain, sometimes on Prussia, sometimes on both, never on France. Even the spreading of the Bourbon family had become merely a family accommodation; and had little effect on the national politics. This alliance, they said, extinguished Spain by destroying all its energy, without adding anything to the real power of France in the accession of the forces of its great rival. In Italy, the same family accommodation, the same national insignificance, were equally visible. What cure for the radical weakness of the French monarchy, to which all the means which wit could devise, or nature and fortune could bestow, towards universal empire, was not of force to give life, or vigour, or consistency,—but in a Republic? Out the word came; and it never went back.

Whether they reasoned right or wrong, or that there was some mixture of right and wrong in their reasoning, I am sure, that in this manner they felt and reasoned. The different effects of a great military and ambitious republic, and of a monarchy of the same description, were constantly in their mouths. The principle was ready to operate when opportunities should offer, which few of them indeed foresaw in the extent in which they were afterwards presented; but these opportunities, in some degree or other, they all ardently wished for.

When I was in Paris in 1773, the treaty of 1756 between Austria and France was deplored as a national calamity; because it united France in friendship with a power, at whose expense alone they could hope any continental aggrandizement. When the first partition of Poland was made, in which France had no share, and which had further aggrandized every one of the three powers of which they were most jealous, I found them in a perfect phrensy of rage and indignation: not that they were hurt at the shocking and uncoloured violence and injustice of that partition, but at the debility, improvidence, and want of activity, in their government, in not preventing it as a means of aggrandizement to their rivals, or in not contriving, by exchanges of some kind or other, to obtain their share of advantage from that robbery.

In that or nearly in that state of things and of opinions,

came the Austrian match; which promised to draw the knot, as afterwards in effect it did, still more closely between the old rival houses. This added exceedingly to their hatred and contempt of their monarchy. It was for this reason that the late glorious queen, who on all accounts was formed to produce general love and admiration, and whose life was as mild and beneficent as her death was beyond example great and heroic, became so very soon and so very much the object of an implacable rancour, never to be extinguished but in her blood. When I wrote my letter in answer to M. de Menonville, in the beginning of January, 1791, I had good reason for thinking that this description of revolutionists did not so early nor so steadily point their murderous designs at the martyr king as at the royal heroine. It was accident, and the momentary depression of that part of the faction, that gave to the husband the happy priority in death.

From this their restless desire of an over-ruling influence, they bent a very great part of their designs and efforts to revive the old French party, which was a democratic party in Holland, and to make a revolution there. They were happy at the troubles which the singular imprudence of Joseph the Second had stirred up in the Austrian Netherlands. They rejoiced when they saw him irritate his subjects, profess philosophy, send away the Dutch garrisons, and dismantle his fortifications. As to Holland, they never forgave either the king or the ministry, for suffering that object, which they justly looked on as principal in their design of reducing the power of England, to escape out of their hands. This was the true secret of the commercial treaty, made, on their part, against all the old rules and principles of commerce, with a view of diverting the English nation, by a pursuit of immediate profit, from an attention to the progress of France in its designs upon that republic. The system of the economists, which led to the general opening of commerce, facilitated that treaty, but did not produce it. They were in despair when they found that by the vigour of Mr. Pitt, supported in this point by Mr. Fox and the opposition, the object, to which they had sacrificed their manufactures, was lost to their ambition.

This eager desire of raising France from the condition into which she had fallen, as they conceived, from her mon-

archical imbecility, had been the main-spring of their precedent interference in that unhappy American quarrel, the bad effects of which to this nation have not, as yet, fully disclosed themselves. These sentiments had been long lurking in their breasts, though their views were only discovered now and then, in heat and as by escapes; but on this occasion they exploded suddenly. They were professed with ostentation and propagated with zeal. These sentiments were not produced, as some think, by their American alliance. The American alliance was produced by their republican principles and republican policy. This new relation undoubtedly did much. The discourses and cabals that it produced, the intercourse that it established, and, above all, the example, which made it seem practicable to establish a republic in a great extent of country, finished the work, and gave to that part of the revolutionary faction a degree of strength, which required other energies than the late king possessed, to resist, or even to restrain. It spread everywhere; but it was nowhere more prevalent than in the heart of the court. The palace of Versailles, by its language, seemed a forum of democracy. To have pointed out to most of those politicians, from their dispositions and movements, what has since happened, the fall of their own monarchy, of their own laws, of their own religion, would have been to furnish a motive the more for pushing forward a system on which they considered all these things as encumbrances. Such in truth they were. And we have seen them succeed not only in the destruction of their monarchy, but in all the objects of ambition that they proposed from that destruction.

When I contemplate the scheme on which France is formed, and when I compare it with these systems, with which it is, and ever must be, in conflict, those things, which seem as defects in her polity, are the very things which make me tremble. The states of the Christian world have grown up to their present magnitude in a great length of time, and by a great variety of accidents. They have been improved to what we see them with greater or less degrees of felicity and skill. Not one of them has been formed upon a regular plan or with any unity of design. As their constitutions are not systematical, they have not been directed to any *peculiar* end, eminently distinguished, and superseding every

other. The objects which they embrace are of the greatest possible variety, and have become in a manner infinite. In all these old countries, the state has been made to the people, and not the people conformed to the state. Every state has pursued not only every sort of social advantage, but it has cultivated the welfare of every individual. His wants, his wishes, even his tastes, have been consulted. This comprehensive scheme virtually produced a degree of personal liberty in forms the most adverse to it. That liberty was found, under monarchies styled absolute, in a degree unknown to the ancient commonwealths. From hence the powers of all our modern states meet, in all their movements, with some obstruction. It is therefore no wonder, that, when these states are to be considered as machines to operate for some one great end, this dissipated and balanced force is not easily concentred, or made to bear with the whole force of the nation upon one point.

The British state is, without question, that which pursues the greatest variety of ends, and is the least disposed to sacrifice any one of them to another, or to the whole. It aims at taking in the entire circle of human desires, and securing for them their fair enjoyment. Our legislature has been ever closely connected, in its most efficient part, with individual feeling, and individual interest. Personal liberty, the most lively of these feelings and the most important of these interests, which in other European countries has rather arisen from the system of manners and the habitudes of life, than from the laws of the state, (in which it flourished more from neglect than attention,) in England, has been a direct object of government.

On this principle England would be the weakest power in the whole system. Fortunately, however, the great riches of this kingdom arising from a variety of causes, and the disposition of the people, which is as great to spend as to accumulate, has easily afforded a disposable surplus that gives a mighty momentum to the state. This difficulty, with these advantages to overcome it, has called forth the talents of the English financiers, who, by the surplus of industry poured out by prodigality, have outdone everything which has been accomplished in other nations. The present minister has outdone his predecessors; and, as a minister of revenue, is

far above my power of praise. But still there are cases in which England feels more than several others (though they all feel) the perplexity of an immense body of balanced advantages, and of individual demands, and of some irregularity in the whole mass.

France differs essentially from all those governments, which are formed without system, which exist by habit, and which are confused with the multitude, and with the complexity of their pursuits. What now stands as government in France is struck out at a heat. The design is wicked, immoral, impious, oppressive; but it is spirited and daring; it is systematic; it is simple in its principle; it has unity and consistency in perfection. In that country entirely to cut off a branch of commerce, to extinguish a manufacture, to destroy the circulation of money, to violate credit, to suspend the course of agriculture, even to burn a city, or to lay waste a province of their own, does not cost them a moment's anxiety. To them the will, the wish, the want, the liberty, the toil, the blood of individuals, is as nothing. Individuality is left out of their scheme of government. The state is all in all. Everything is referred to the production of force; afterwards, everything is trusted to the use of it. It is military in its principle, in its maxims, in its spirit, and in all its movements. The state has dominion and conquest for its sole objects; dominion over minds by proselytism, over bodies by arms.

Thus constituted, with an immense body of natural means which are lessened in their amount only to be increased in their effect, France has, since the accomplishment of the Revolution, a complete unity in its direction. It has destroyed every resource of the state, which depends upon opinion and the good-will of individuals. The riches of convention disappear. The advantages of nature in some measure remain: even these, I admit, are astonishingly lessened; the command over what remains is complete and absolute. We go about asking when assignats will expire, and we laugh at the last price of them. But what signifies the fate of those tickets of despotism? The despotism will find despotic means of supply. They have found the short cut to the productions of nature, while others, in pursuit of them, are obliged to wind through the labyrinth of a very intricate

state of society. They seize upon the fruit of the labour; they seize upon the labourer himself. Were France but half of what it is in population, in compactness, in applicability of its force, situated as it is, and being what it is, it would be too strong for most of the states of Europe, constituted as they are, and proceeding as they proceed. Would it be wise to estimate what the world of Europe, as well as the world of Asia, had to dread from Genghiz Khân, upon a contemplation of the resources of the cold and barren spot in the remotest Tartary, from whence first issued that scourge of the human race? Ought we to judge from the excise and stamp duties of the rocks, or from the paper circulation of the sands of Arabia, the power by which Mahomet and his tribes laid hold at once on the two most powerful empires of the world; beat one of them totally to the ground, broke to pieces the other, and, in not much longer space of time than I have lived, overturned governments, laws, manners, religion, and extended an empire from the Indus to the Pyrenees?

Material resources never have supplied, nor ever can supply, the want of unity in design, and constancy in pursuit. But unity in design, and perseverance and boldness in pursuit, have never wanted resources, and never will. We have not considered as we ought the dreadful energy of a state, in which the property has nothing to do with the government. Reflect, my dear Sir, reflect again and again, on a government, in which the property is in complete subjection, and where nothing rules but the mind of desperate men. The condition of a commonwealth not governed by its property was a combination of things, which the learned and ingenious speculator Harrington, who has tossed about society into all forms, never could imagine to be possible. We have seen it; the world has felt it; and if the world will shut their eyes to this state of things, they will feel it more. The rulers there have found their resources in crimes. The discovery is dreadful; the mine exhaustless. They have everything to gain, and they have nothing to lose. They have a boundless inheritance in hope; and there is no medium for them, betwixt the highest elevation, and death with infamy. Never can they, who, from the miserable servitude of the desk, have been raised to empire, again submit to the bondage

of a starving bureau, or the profit of copying music, or writing plaidoyers by the sheet. It has made me often smile in bitterness, when I have heard talk of an indemnity to such men, provided they returned to their allegiance.

From all this, what is my inference? It is, that this new system of robbery in France cannot be rendered safe by any art; that it *must* be destroyed, or that it will destroy all Europe; that to destroy that enemy, by some means or other, the force opposed to it should be made to bear some analogy and resemblance to the force and spirit which that system exerts; that war ought to be made against it, in its vulnerable parts. These are my inferences. In one word, with this republic nothing independent can co-exist. The errors of Louis XVI. were more pardonable to prudence, than any of those of the same kind into which the allied courts may fall. They have the benefit of his dreadful example.

The unhappy Louis XVI. was a man of the best intentions that probably ever reigned. He was by no means deficient in talents. He had a most laudable desire to supply by general reading, and even by the acquisition of elemental knowledge, an education in all points originally defective; but nobody told him, (and it was no wonder he should not himself divine it,) that the world of which he read, and the world in which he lived, were no longer the same. Desirous of doing everything for the best, fearful of cabal, distrusting his own judgment, he sought his ministers of all kinds upon public testimony. But as courts are the field for caballers, the public is the theatre for mountebanks and impostors. The cure for both those evils is in the discernment of the prince. But an accurate and penetrating discernment is what in a young prince could not be looked for.

His conduct in its principle was not unwise; but, like most other of his well-meant designs, it failed in his hands. It failed partly from mere ill-fortune, to which speculators are rarely pleased to assign that very large share to which she is justly entitled in all human affairs. The failure, perhaps, in part was owing to his suffering his system to be vitiated and disturbed by those intrigues, which it is, humanly speaking, impossible wholly to prevent in courts, or indeed under any form of government. However, with these aberrations,

he gave himself over to a succession of the statesmen of public opinion. In other things he thought that he might be a king on the terms of his predecessors. He was conscious of the purity of his heart and the general good tendency of his government. He flattered himself, as most men in his situation will, that he might consult his ease without danger to his safety. It is not at all wonderful that both he and his ministers, giving way abundantly in other respects to innovation, should take up in policy with the tradition of their monarchy. Under his ancestors the monarchy had subsisted, and even been strengthened, by the generation or support of republics. First, the Swiss republics grew under the guardianship of the French monarchy. The Dutch republics were hatched and cherished under the same incubation. Afterwards, a republican constitution was, under the influence of France, established in the empire against the pretensions of its chief. Even whilst the monarchy of France, by a series of wars and negotiations, and lastly by the treaties of Westphalia, had obtained the establishment of the Protestants in Germany as a law of the empire, the same monarchy under Louis XIII. had force enough to destroy the republican system of the Protestants at home.

Louis XVI. was a diligent reader of history. But the very lamp of prudence blinded him. The guide of human life led him astray. A silent revolution in the moral world preceded the political, and prepared it. It became of more importance than ever what examples were given, and what measures were adopted. Their causes no longer lurked in the recesses of cabinets, or in the private conspiracies of the factious. They were no longer to be controlled by the force and influence of the grandees, who formerly had been able to stir up troubles by their discontents, and to quiet them by their corruption. The chain of subordination, even in cabal and sedition, was broken in its most important links. It was no longer the great and the populace. Other interests were formed, other dependencies, other connexions, other communications. The middle classes had swelled far beyond their former proportion. Like whatever is the most effectively rich and great in society, these classes became the seat of all the active politics; and the preponderating weight to decide on them. There were all the energies by which for-

tune is acquired; there the consequence of their success. There were all the talents which assert their pretensions, and are impatient of the place which settled society prescribes to them. These descriptions had got between the great and the populace; and the influence on the lower classes was with them. The spirit of ambition had taken possession of this class as violently as ever it had done of any other. They felt the importance of this situation. The correspondence of the monied and the mercantile world, the literary intercourse of academies, but, above all, the press, of which they had in a manner entire possession, made a kind of electric communication everywhere. The press in reality has made every government, in its spirit, almost democratic. Without it the great, the first movements in this Revolution could not, perhaps, have been given. But the spirit of ambition, now for the first time connected with the spirit of speculation, was not to be restrained at will. There was no longer any means of arresting a principle in its course. When Louis XVI., under the influence of the enemies to monarchy, meant to found but one republic, he set up two. When he meant to take away half the crown of his neighbour, he lost the whole of his own. Louis XVI. could not with impunity countenance a new republic: yet between his throne and that dangerous lodgment for an enemy, which he had erected, he had the whole Atlantic for a ditch. He had for an out-work the English nation itself, friendly to liberty, adverse to that mode of it. He was surrounded by a rampart of monarchies, most of them allied to him, and generally under his influence. Yet even thus secured, a republic erected under his auspices, and dependent on his power, became fatal to his throne. The very money which he had lent to support this republic, by a good faith, which to him operated as perfidy, was punctually paid to his enemies, and became a resource in the hands of his assassins.

With this example before their eyes, do any ministers in England, do any ministers in Austria, really flatter themselves, that they can erect, not on the remote shores of the Atlantic, but in their view, in their vicinity, in absolute contact with one of them, not a commercial but a martial republic—a republic not of simple husbandmen or fishermen, but of intriguers, and of warriors—a republic of a character the

most restless, the most enterprising, the most impious, the most fierce and bloody, the most hypocritical and perfidious, the most bold and daring, that ever has been seen, or indeed that can be conceived to exist, without bringing on their own certain ruin?

Such is the republic to which we are going to give a place in civilized fellowship: the republic, which, with joint consent, we are going to establish in the centre of Europe, in a post that overlooks and commands every other state, and which eminently confronts and menaces this kingdom.

You cannot fail to observe, that I speak as if the allied powers were actually consenting, and not compelled by events to the establishment of this faction in France. The words have not escaped me. You will hereafter naturally expect that I should make them good. But whether in adopting this measure we are madly active, or weakly passive, or pusillanimously panic struck, the effects will be the same. You may call this faction, which has eradicated the monarchy,—expelled the proprietary, persecuted religion, and trampled upon law,[1]—you may call this France if you please: but of the ancient France nothing remains but its central geography; its iron frontier; its spirit of ambition; its audacity of enterprise; its perplexing intrigue. These, and these alone, remain: and they remain heightened in their principle and augmented in their means. All the former correctives, whether of virtue or of weakness, which existed in the old monarchy, are gone. No single new corrective is to be found in the whole body of the new institutions. How should such a thing be found there, when everything has been chosen with care and selection to forward all those ambitious designs and dispositions, not to control them? The whole is a body of ways and means for the supply of dominion, without one heterogeneous particle in it.

Here I suffer you to breathe, and leave to your meditation what has occurred to me on the *genius and character* of the French Revolution. From having this before us, we may be better able to determine on the first question I proposed, that is, how far nations, called foreign, are likely to be affected with the system established within that territory. I intended to proceed next on the question of her facilities, from

[1] See our Declaration.

the internal state of other nations, and particularly of this, for obtaining her ends: but I ought to be aware, that my notions are controverted.—I mean, therefore, in my next letter, to take notice of what, in that way, has been recommended to me as the most deserving of notice. In the examination of those pieces, I shall have occasion to discuss some others of the topics to which I have called your attention. You know that the letters which I now send to the press, as well as a part of what is to follow, have been in their substance long since written. A circumstance which your partiality alone could make of importance to you, but which to the public is of no importance at all, retarded their appearance. The late events which press upon us obliged me to make some additions; but no substantial change in the matter.

This discussion, my friend, will be long. But the matter is serious; and if ever the fate of the world could be truly said to depend on a particular measure, it is upon this peace. For the present, farewell.

LETTER III.

ON THE

RUPTURE OF THE NEGOTIATION; THE TERMS OF PEACE PROPOSED; AND THE RESOURCES OF THE COUNTRY FOR THE CONTINUANCE OF THE WAR.

1797.

DEAR SIR,

I thank you for the bundle of state-papers which I received yesterday. I have travelled through the negotiation; and a sad, founderous road it is. There is a sort of standing jest against my countrymen, that one of them on his journey having found a piece of pleasant road, he proposed to his companion to go over it again. This proposal with regard to the worthy traveller's final destination, was certainly a blunder. It was no blunder as to his immediate

satisfaction; for the way was pleasant. In the ir[illegible]me journey of the regicide negotiations it is otherwise: our "paths are not paths of pleasantness, nor our ways the ways to peace." All our mistakes, (if such they are,) like those of our Hibernian traveller, are mistakes of repetition; and they will be full as far from bringing us to our place of rest, as his well-considered project was from forwarding him to his inn. Yet I see we persevere. Fatigued with our former course, too listless to explore a new one, kept in action by inertness, moving only because we have been in motion, with a sort of plodding perseverance, we resolve to measure back again the very same joyless, hopeless, and inglorious track. Backward and forward; oscillation, not progression; much going in a scanty space; the travels of a postillion, miles enough to circle the globe in one short stage; we have been, and we are yet to be, jolted and rattled over the loose, misplaced stones, and the treacherous hollows of this rough, ill kept, broken up, treacherous French causeway!

The declaration, which brings up the rear of the papers laid before parliament, contains a review and a reasoned summary of all our attempts, and all our failures; a concise but correct narrative of the painful steps taken to bring on the essay of a treaty at Paris; a clear exposure of all the rebuffs we received in the progress of that experiment; an honest confession of our departure from all the rules and all the principles of political negotiation, and of common prudence, in the conduct of it; and to crown the whole, a fair account of the atrocious manner in which the regicide enemies had broken up what had been so inauspiciously begun and so feebly carried on, by finally, and with all scorn, driving our suppliant ambassador out of the limits of their usurpation.

Even after all that I have lately seen, I was a little surprised at this exposure. A minute display of hopes formed without foundation, and of labours pursued without fruit, is a thing not very flattering to self-estimation. But truth has its rights, and it will assert them. The declaration, after doing all this with a mortifying candour, concludes the whole recapitulation with an engagement still more extraordinary than all the unusual matter it contains. It says, "That his Majesty, who had entered into this negotiation

with *good faith*, who has suffered *no* impediment to prevent his prosecuting it with *earnestness and sincerity*, has now *only to lament* its abrupt termination, and to renew *in the face of all Europe the solemn declaration*, that whenever his enemies shall be *disposed* to enter upon the work of a general pacification in a spirit of conciliation and equity, nothing shall be wanting on his part to contribute to the accomplishment of that great object."

If the disgusting detail of the accumulated insults we have received, in what we have properly called our "solicitation," to a gang of felons and murderers, had been produced as a proof of the utter inefficiency of that mode of proceeding with that description of persons, I should have nothing at all to object to it. It might furnish matter conclusive in argument, and instructive in policy: but with all due submission to high authority, and with all decent deference to superior lights, it does not seem quite clear to a discernment no better than mine, that the premises in that piece conduct irresistibly to the conclusion. A laboured display of the ill consequences which have attended a uniform course of submission to every mode of contumelious insult, with which the despotism of a proud, capricious, insulting, and implacable foe has chosen to buffet our patience, does not appear, to my poor thoughts, to be properly brought forth as a preliminary to justify a resolution of persevering in the very same kind of conduct, towards the very same sort of person, and on the very same principles. We state our experience, and then we come to the manly resolution of acting in contradiction to it. All that has passed at Paris, to the moment of our being shamefully hissed off that stage, has been nothing but a more solemn representation, on the theatre of the nation, of what had been before in rehearsal at Basle. As it is not only confessed by us, but made a matter of charge on the enemy, that he had given us no encouragement to believe there was a change in his disposition or in his policy at any time subsequent to the period of his rejecting our first overtures, there seems to have been no assignable motive for sending Lord Malmesbury to Paris, except to expose his humbled country to the worst indignities, and the first of the kind, as the declaration very truly observes, that have been known in the world of negotiation.

An honest neighbour of mine is not altogether unhappy in the application of an old common story to a present occasion. It may be said of my friend, what Horace says of a neighbour of his, "*garrit aniles ex re fabellas.*" Conversing on this strange subject, he told me a current story of a simple English country 'squire, who was persuaded by certain *dilettanti* of his acquaintance to see the world and to become knowing in men and manners.

Among other celebrated places, it was recommended to him to visit Constantinople. He took their advice. After various adventures, not to our purpose to dwell upon, he happily arrived at that famous city. As soon as he had a little reposed himself from his fatigue, he took a walk into the streets; but he had not gone far, before a "malignant and a turban'd Turk" had his choler roused by the careless and assured air, with which this infidel strutted about in the metropolis of true believers. In this temper he lost no time in doing to our traveller the honours of the place. The Turk crossed over the way, and with perfect good-will gave him two or three lusty kicks on the seat of honour. To resent or to return the compliment in Turkey was quite out of the question. Our traveller, since he could no otherwise acknowledge this kind of favour, received it with the best grace in the world—he made one of his most ceremonious bows, and begged the kicking mussulman "to accept his perfect assurances of high consideration." Our countryman was too wise to imitate Othello in the use of the dagger. He thought it better, as better it was, to assuage his bruised dignity with half a yard square of balmy diplomatic diachylon. In the disasters of their friends, people are seldom wanting in a laudable patience. When they are such as do not threaten to end fatally, they become even matter of pleasantry. The English fellow-travellers of our sufferer, finding him a little out of spirits, entreated him not to take so slight a business so very seriously. They told him it was the custom of the country; that every country had its customs; that the Turkish manners were a little rough; but that in the main the Turks were a good-natured people; that what would have been a deadly affront anywhere else, was only a little freedom there; in short, they told him to think no more of the matter, and to try his fortune in an-

other *promenade*. But the 'squire, though a little clownish, had some home-bred sense. What! have I come, at all this expense and trouble, all the way to Constantinople only to be kicked? Without going beyond my own stable, my groom, for half-a-crown, would have kicked me to my heart's content. I don't mean to stay in Constantinople eight-and-forty hours, nor ever to return to this rough, good-natured people, that have their own customs.

In my opinion the 'squire was in the right. He was satisfied with his first ramble and his first injuries. But reason of state and common sense are two things. If it were not for this difference it might not appear of absolute necessity, after having received a certain quantity of buffetings by advance, that we should send a peer of the realm to the scum of the earth, to collect the debt to the last farthing; and to receive, with infinite aggravation, the same scorns which had been paid to our supplication through a commoner: but it was proper, I suppose, that the whole of our country, in all its orders, should have a share of the indignity; and, as in reason, that the higher orders should touch the larger proportion.

This business was not ended, because our dignity was wounded, or because our patience was worn out with contumely and scorn. We had not disgorged one particle of the nauseous doses with which we were so liberally crammed by the mountebanks of Paris, in order to drug and diet us into perfect tameness. No; we waited, till the morbid strength of our *boulimia* for their physic had exhausted the well-stored dispensary of their empiricism. It is impossible to guess at the term to which our forbearance would have extended. The regicides were more fatigued with giving blows than the callous cheek of British diplomacy was hurt in receiving them. They had no way left for getting rid of this mendicant perseverance, but by sending for the beadle, and forcibly driving our embassy "of shreds and patches," with all its mumping cant, from the inhospitable door of Cannibal Castle—

> "Where the gaunt mastiff, growling at the gate,
> Affrights the beggar whom he longs to eat."

I think we might have found, before the rude hand of insolent office was on our shoulder, and the staff of usurped au-

thority brandished over our heads, that contempt of the suppliant is not the best forwarder of a suit; that national disgrace is not the high road to security, much less to power and greatness. Patience, indeed, strongly indicates the love of peace: but mere love does not always lead to enjoyment. It is the power of winning that palm which insures our wearing it. Virtues have their place; and out of their place they hardly deserve the name. They pass into the neighbouring vice. The patience of fortitude and the endurance of pusillanimity are things very different, as in their principle, so in their effects.

In truth this declaration, containing a narrative of the first transaction of the kind (and I hope it will be the last) in the intercourse of nations, as a composition, is ably drawn. It does credit to our official style. The report of the speech of the minister in a great assembly, which I have read, is a comment upon the declaration. Without inquiry how far that report is exact, (inferior I believe it may be to what it would represent,) yet still it reads as a most eloquent and finished performance. Hardly one galling circumstance of the indignities offered by the directory of regicide to the supplications made to that junto in his Majesty's name has been spared. Every one of the aggravations attendant on these acts of outrage is, with wonderful perspicuity and order, brought forward in its place, and in the manner most fitted to produce its effect. They are turned to every point of view in which they can be seen to the best advantage. All the parts are so arranged as to point out their relation, and to furnish a true idea of the spirit of the whole transaction.

This speech may stand for a model. Never, for the triumphal declaration of any theatre, not for the decoration of those of Athens and Rome, nor even of this theatre of Paris, from the embroideries of Babylon or from the loom of the Gobelins, has there been sent any historic tissue, so truly drawn, so closely and so finely wrought, or in which the forms are brought out in the rich purple of such glowing and blushing colours. It puts me in mind of the piece of tapestry, with which Virgil proposed to adorn the theatre he was to erect to Augustus, upon the banks of the Mincio, who now hides his head in his reeds, and leads his slow and melancholy windings through banks wasted by the barbarians

of Gaul. He supposes that the artifice is such, that the figures of the conquered nations in his tapestry are made to play their part, and are confounded in the machine:

"——————*utque*
Purpurea intexti tollant aulæa Britanni;"

or as Dryden translates it somewhat paraphrastically, but not less in the spirit of the prophet than of the poet,

"Where the proud theatres disclose the scene,
Which, interwoven, Britons seem to raise,
And show the triumph which their shame displays."

It is something wonderful, that the sagacity shown in the declaration and the speech (and, so far as it goes, greater was never shown) should have failed to discover to the writer, and to the speaker, the inseparable relation between the parties to this transaction; and that nothing can be said to display the imperious arrogance of a base enemy, which does not describe with equal force and equal truth the contemptible figure of an abject embassy to that imperious power.

It is no less striking that the same obvious reflection should not occur to those gentlemen who conducted the opposition to government. But their thoughts were turned another way. They seem to have been so entirely occupied with the defence of the French directory, so very eager in finding recriminatory precedents to justify every act of its intolerable insolence, so animated in their accusations of ministry for not having, at the very outset, made concessions proportioned to the dignity of the great victorious power we had offended, that everything concerning the sacrifice in this business of national honour, and of the most fundamental principles in the policy of negotiation, seemed wholly to have escaped them. To this fatal hour, the contention in parliament appeared in another form, and was animated by another spirit. For three hundred years and more, we have had wars with what stood as government in France. In all that period the language of ministers, whether of boast or of apology, was, that they had left nothing undone for the assertion of the national honour; the opposition, whether patriotically or factiously, contending, that the ministers had been oblivious of the national glory, and had made improper

sacrifices of that public interest, which they were bound not only to preserve, but by all fair methods to augment. This total change of tone on both sides of your House forms itself no inconsiderable revolution; and I am afraid it prognosticates others of still greater importance. The ministers exhausted the stores of their eloquence in demonstrating, that they had quitted the safe, beaten high-way of treaty between independent powers; that to pacify the enemy they had made every sacrifice of the national dignity; and that they had offered to immolate at the same shrine the most valuable of the national acquisitions. The opposition insisted, that the victims were not fat not fair enough to be offered on the altars of blasphemed regicide; and it was inferred from thence, that the sacrificial ministers, (who were a sort of intruders in the worship of the new divinity,) in their schismatical devotion, had discovered more of hypocrisy than zeal. They charged them with a concealed resolution to persevere in what these gentlemen have (in perfect consistency, indeed, with themselves, but most irreconcilably with fact and reason) called an unjust and impolitic war.

That day was, I fear, the fatal term of *local* patriotism. On that day, I fear, there was an end of that narrow scheme of relations called our country, with all its pride, its prejudices, and its partial affections. All the little quiet rivulets, that watered an humble, a contracted, but not an unfruitful field, are to be lost in the waste expanse, and boundless, barren ocean of the homicide philanthropy of France. It is no longer an object of terror, the aggrandizement of a new power, which teaches as a professor that philanthropy in their chair; whilst it propagates by arms, and establishes by conquest, the comprehensive system of universal fraternity. In what light is all this viewed in a great assembly? The party which takes the lead there has no longer any apprehensions, except those that arise from not being admitted to the closest and most confidential connexions with the metropolis of that fraternity. That reigning party no longer touches on its favourite subject, the display of those horrors, that must attend the existence of a power, with such dispositions and principles, seated in the heart of Europe. It is satisfied to find some loose, ambiguous expressions in its former declarations, which may set it free from its professions and engage-

ments. It always speaks of peace with the regicides as a great and an undoubted blessing; and such a blessing as, if obtained, promises, as much as any human disposition of things can promise, security and permanence. It holds out nothing at all definite towards this security. It only seeks, by a restoration, to some of their former owners, of some fragments of the general wreck of Europe, to find a plausible plea for a present retreat from an embarrassing position. As to the future, that party is content to leave it, covered in a night of the most palpable obscurity. It never once has entered into a particle of detail of what our own situation, or that of other powers, must be, under the blessings of the peace we seek. This defect, to my power, I mean to supply; that if any persons should still continue to think an attempt at foresight is any part of the duty of a statesman, I may contribute my trifle to the materials of his speculation.

As to the other party, the minority of to-day, possibly the majority of to-morrow, small in number but full of talents and every species of energy, which, upon the avowed ground of being more acceptable to France, is a candidate for the helm of this kingdom, it has never changed from the beginning. It has preserved a perennial consistency. This would be a never-failing source of true glory, if springing from just and right; but it is truly dreadful if it be an arm of Styx, which springs out of the profoundest depths of a poisoned soil. The French maxims were by these gentlemen at no time condemned. I speak of their language in the most moderate terms. There are many who think that they have gone much further; that they have always magnified and extolled the French maxims; that not in the least disgusted or discouraged by the monstrous evils which have attended these maxims from the moment of their adoption both at home and abroad, they still continue to predict, that in due time they must produce the greatest good to the poor human race. They obstinately persist in stating those evils as matter of accident; as things wholly collateral to the system.

It is observed, that this party has never spoken of an ally of Great Britain with the smallest degree of respect or regard; on the contrary, it has generally mentioned them under opprobrious appellations, and in such terms of contempt or execration, as never had been heard before, because no such

would have formerly been permitted in our public assemblies. The moment, however, that any of those allies quitted this obnoxious connexion, the party has instantly passed an act of indemnity and oblivion in their favour. After this, no sort of censure on their conduct; no imputation on their character! From that moment their pardon was sealed in a reverential and mysterious silence. With the gentlemen of this minority, there is no ally, from one end of Europe to the other, with whom we ought not to be ashamed to act. The whole college of the states of Europe is no better than a gang of tyrants. With them all our connexions were broken off at once. We ought to have cultivated France, and France alone, from the moment of her Revolution. On that happy change, all our dread of that nation as a power was to cease. She became in an instant dear to our affections, and one with our interests. All other nations we ought to have commanded not to trouble her sacred throes, whilst in labour to bring into a happy birth her abundant litter of constitutions. We ought to have acted under her auspices, in extending her salutary influence upon every side. From that moment England and France were become natural allies, and all the other states natural enemies. The whole face of the world was changed. What was it to us if she acquired Holland and the Austrian Netherlands? By her conquests she only enlarged the sphere of her beneficence; she only extended the blessings of liberty to so many more foolishly reluctant nations. What was it to England, if by adding these, among the richest and most peopled countries of the world, to her territories, she thereby left no possible link of communication between us and any other power with whom we could act against her? On this new system of optimism, it is so much the better;—so much the further are we removed from the contact with infectious despotism. No longer a thought of a barrier in the Netherlands to Holland against France. All that is obsolete policy. It is fit that France should have both Holland and the Austrian Netherlands too, as a barrier to her against the attacks of despotism. She cannot multiply her securities too much; and as to our security, it is to be found in hers. Had we cherished her from the beginning, and felt for her when attacked, she, poor good soul, would never have invaded any foreign nation; never murdered

her sovereign and his family; never proscribed, never exiled, never imprisoned, never been guilty of extrajudicial massacre, or of legal murder. All would have been a golden age, full of peace, order, and liberty! and philosophy, raying out from Europe, would have warmed and enlightened the universe: but unluckily, irritable philosophy, the most irritable of all things, was put into a passion, and provoked into ambition abroad, and tyranny at home. They find all this very natural and very justifiable. They choose to forget, that other nations, struggling for freedom, have been attacked by their neighbours; or that their neighbours have otherwise interfered in their affairs. Often have neighbours interfered in favour of princes against their rebellious subjects; and often in favour of subjects against their prince. Such cases fill half the pages of history; yet never were they used as an apology, much less as a justification, for atrocious cruelty in princes, or for general massacre and confiscation on the part of revolted subjects; never as a politic cause for suffering any such powers to aggrandize themselves without limit and without measure. A thousand times have we seen it asserted in public prints and pamphlets, that if the nobility and priesthood of France had staid at home, their property never would have been confiscated. One would think that none of the clergy had been robbed previous to their deportation, or that their deportation had, on their part, been a voluntary act. One would think that the nobility and gentry, and merchants and bankers, who staid at home, had enjoyed their property in security and repose. The assertors of these positions well know, that the lot of thousands who remained at home was far more terrible; that the most cruel imprisonment was only a harbinger of a cruel and ignominious death; and that in this mother country of freedom there were no less than *Three Hundred Thousand* at one time in prison. I go no further. I instance only these representations of the party, as stating indications of partiality to that sect, to whose dominion they would have left this country nothing to oppose but her own naked force, and consequently subjected us, on every reverse of fortune, to the imminent danger of falling under those very evils in that very system, which are attributed, not to its own nature, but to the perverseness of others. There is nothing in the world so diffi-

cult as to put men in a state of judicial neutrality. A leaning there must ever be, and it is of the first importance to any nation to observe to what side that leaning inclines—whether to our own community, or to one with which it is in a state of hostility.

Men are rarely without some sympathy in the sufferings of others; but in the immense and diversified mass of human misery, which may be pitied, but cannot be relieved, in the gross, the mind must make a choice. Our sympathy is always more forcibly attracted towards the misfortunes of certain persons, and in certain descriptions: and this sympathetic attraction discovers, beyond a possibility of mistake, our mental affinities, and elective affections. It is a much surer proof, than the strongest declaration, of a real connexion and of an over-ruling bias in the mind. I am told that the active sympathies of this party have been chiefly, if not wholly, attracted to the sufferings of the patriarchal rebels, who were amongst the promulgators of the maxims of the French Revolution, and who have suffered, from their apt and forward scholars, some part of the evils, which they had themselves so liberally distributed to all the other parts of the community. Some of these men, flying from the knives which they had sharpened against their country and its laws, rebelling against the very powers they had set over themselves by their rebellion against their sovereign, given up by those very armies to whose faithful attachment they trusted for their safety and support, after they had completely debauched all military fidelity in its source; some of these men, I say, had fallen into the hands of the head of that family, the most illustrious person of which they had three times cruelly imprisoned, and delivered in that state of captivity to those hands from which they were able to relieve neither her, nor their own nearest and most venerable kindred. One of these men, connected with this country by no circumstance of birth; not related to any distinguished families here; recommended by no service; endeared to this nation by no act or even expression of kindness; comprehended in no league or common cause; embraced by no laws of public hospitality; this man was the only one to be found in Europe, in whose favour the British nation, passing judgment, without hearing, on its almost only ally, was to force (and

that not by soothing interposition, but with every reproach for inhumanity, cruelty, and breach of the laws of war) from prison. We were to release him from that prison out of which, in abuse of the lenity of government amidst its rigour, and in violation of at least an understood parole, he had attempted an escape; an escape excusable, if you will, but naturally productive of strict and vigilant confinement. The earnestness of gentlemen to free this person was the more extraordinary, because there was full as little in him to raise admiration, from any eminent qualities he possessed, as there was to excite an interest, from any that were amiable. A person, not only of no real civil or literary talents, but of no specious appearance of either; and in his military profession not marked as a leader in any one act of able or successful enterprise — unless his leading on (or his following) the allied army of Amazonian and male cannibal Parisians to Versailles, on the famous fifth of October, 1789, is to make his glory. Any other exploit of his, as a general, I never heard of. But the triumph of general fraternity was but the more signalized by the total want of particular claims, in that case; and by postponing all such claims, in a case where they really existed, where they stood embossed, and in a manner forced themselves on the view of common, short-sighted benevolence. Whilst, for its improvement, the humanity of those gentlemen was thus on its travels, and had got as far off as Olmutz, they never thought of a place and a person much nearer to them, or of moving an instruction to Lord Malmesbury in favour of their own suffering countryman, Sir Sydney Smith.

This officer, having attempted with great gallantry to cut out a vessel from one of the enemy's harbours, was taken after an obstinate resistance; such as obtained him the marked respect of those who were witnesses of his valour, and knew the circumstances in which it was displayed. Upon his arrival at Paris, he was instantly thrown into prison; where the nature of his situation will best be understood by knowing, that amongst its *mitigations* was the permission to walk occasionally in the court, and to enjoy the privilege of shaving himself. On the old system of feelings and principles his sufferings might have been entitled to consideration, and even in a comparison with those of

Citizen la Fayette, to a priority in the order of compassion. If the ministers had neglected to take any steps in his favour, a declaration of the sense of the House of Commons would have stimulated them to their duty. If they had caused a representation to be made, such a proceeding would have added force to it. If reprisal should be thought advisable, the address of the House would have given an additional sanction to a measure which would have been, indeed, justifiable without any other sanction than its own reason. But no. Nothing at all like it. In fact, the merit of Sir Sydney Smith, and his claim on British compassion, was of a kind altogether different from that which interested so deeply the authors of the motion in favour of Citizen la Fayette. In my humble opinion, Captain Sir Sydney Smith has another sort of merit with the British nation, and something of a higher claim on British humanity, than Citizen la Fayette. Faithful, zealous, and ardent in the service of his king and country; full of spirit; full of resources; going out of the beaten road, but going right, because his uncommon enterprise was not conducted by a vulgar judgment;—in his profession Sir Sydney Smith might be considered as a distinguished person, if any person could well be distinguished in a service in which scarcely a commander can be named without putting you in mind of some action of intrepidity, skill, and vigilance, that has given them a fair title to contend with any men, and in any age. But I will say nothing further of the merits of Sir Sydney Smith: the mortal animosity of the regicide enemy supersedes all other panegyric. Their hatred is a judgment in his favour without appeal. At present he is lodged in the tower of the Temple, the last prison of Louis the Sixteenth, and the last but one of Maria Antonietta of Austria; the prison of Louis the Seventeenth; the prison of Elizabeth of Bourbon. There he lies, unpitied by the grand philanthropy, to meditate upon the fate of those who are faithful to their king and country. Whilst this prisoner, secluded from intercourse, was indulging in these cheering reflections, he might possibly have had the further consolation of learning, (by means of the insolent exultation of his guards,) that there was an English ambassador at Paris; he might have had the proud comfort of hearing that this ambassador had the honour of passing his mornings in

respectful attendance at the office of a regicide pettifogger; and that in the evening he relaxed in the amusements of the opera, and in the spectacle of an audience totally new; an audience in which he had the pleasure of seeing about him not a single face that he could formerly have known in Paris; but, in the place of that company, one indeed more than equal to it in display of gaiety, splendour, and luxury; a set of abandoned wretches, squandering in insolent riot the spoils of their bleeding country. A subject of profound reflection both to the prisoner and to the ambassador.

Whether all the matter upon which I have grounded my opinion of this last party be fully authenticated or not, must be left to those who have had the opportunity of a nearer view of its conduct, and who have been more attentive in their perusal of the writings which have appeared in its favour. But for my part, I have never heard the gross facts on which I ground my idea of their marked partiality to the reigning tyranny in France in any part denied. I am not surprised at all this. Opinions, as they sometimes follow, so they frequently guide and direct the affections; and men may become more attached to the country of their principles than to the country of their birth. What I have stated here is only to mark the spirit which seems to me, though in somewhat different ways, to actuate our great party leaders; and to trace this first pattern of a negotiation to its true source.

Such is the present state of our public counsels. Well might I be ashamed of what seems to be a censure of two great factions, with the two most eloquent men which this country ever saw at the head of them, if I had found that either of them could support their conduct by any example in the history of their country. I should very much prefer their judgment to my own, if I were not obliged, by an infinitely overbalancing weight of authority, to prefer the collected wisdom of ages to the abilities of any two men living. I return to the declaration with which the history of the abortion of a treaty with the regicides is closed.

After such an elaborate display had been made of the injustice and insolence of an enemy who seems to have been irritated by every one of the means which had been commonly used with effect to soothe the rage of intemperate

power, the natural result would be, that the scabbard, in which we in vain attempted to plunge our sword, should have been thrown away with scorn. It would have been natural, that, rising in the fulness of their might, insulted majesty, despised dignity, violated justice, rejected supplication, patience goaded into fury, would have poured out all the length of the reins upon all the wrath which they had so long restrained. It might have been expected, that, emulous of the glory of the youthful hero[1] in alliance with him, touched by the example of what one man, well formed and well placed, may do in the most desperate of affairs, convinced there is a courage of the cabinet full as powerful and far less vulgar than that of the field, our minister would have changed the whole line of that useless, unprosperous prudence, which had hitherto produced all the effects of the blindest temerity. If he found his situation full of danger, (and I do not deny that it is perilous in the extreme,) he must feel that it is also full of glory; and that he is placed on a stage, than which no muse of fire, that had ascended the highest heaven of invention, could imagine anything more awful and august. It was hoped, that, in this swelling scene in which he moved with some of the first potentates of Europe for his fellow-actors, and with so many of the rest for the anxious spectators of a part, which, as he plays it, determines for ever their destiny and his own, like Ulysses in the unravelling point of the epic story, he would have thrown off his patience and his rags together; and, stripped of unworthy disguises, he would have stood forth in the form and in the attitude of an hero. On that day, it was thought, he would have assumed the port of Mars; that he would bid to be brought forth from their hideous kennel (where his scrupulous tenderness had too long immured them) those impatient dogs of war, whose fierce regards affright even the minister of vengeance that feeds them; that he would let them loose, in famine, fever, plagues, and death, upon a guilty race, to whose frame, and to all whose habit, order, peace, religion, and virtue are alien and abhorrent. It was expected that he would at last have thought of active and effectual war; that he would no longer amuse the British lion in the chase of mice and rats; that he would no

[1] The Archduke Charles of Austria.

longer employ the whole naval power of Great Britain, once the terror of the world, to prey upon the miserable remains of a pedling commerce, which the enemy did not regard, and from which none could profit. It was expected, that he would have reässerted the justice of his cause; that he would have reänimated whatever remained to him of his allies, and endeavoured to recover those whom their fears had led astray; that he would have rekindled the martial ardour of his citizens; that he would have held out to them the example of their ancestry, the assertor of Europe, and the scourge of French ambition; that he would have reminded them of a posterity which, if this nefarious robbery, under the fraudulent name and false colour of a government, should in full power be seated in the heart of Europe, must for ever be consigned to vice, impiety, barbarism, and the most ignominious slavery of body and mind. In so holy a cause it was presumed that he would (as in the beginning of the war he did) have opened all the temples; and with prayer, with fasting, and with supplication, (better directed than to the grim Moloch of regicide in France,) have called upon us to raise that united cry which has so often stormed heaven, and with a pious violence forced down blessings upon a repentant people. It was hoped that when he had invoked upon his endeavours the favourable regard of the Protector of the human race, it would be seen that his menaces to the enemy, and his prayers to the Almighty, were not followed, but accompanied, with correspondent action. It was hoped that his shrilling trumpet should be heard, not to announce a show, but to sound a charge.

Such a conclusion to such a declaration and such a speech would have been a thing of course: so much a thing of course, that I will be bold to say, if in any ancient history, the Roman for instance, (supposing that in Rome the matter of such a detail could have been furnished,) a consul had gone through such a long train of proceedings, and that there was a chasm in the manuscripts by which we had lost the conclusion of the speech and the subsequent part of the narrative, all critics would agree, that a *Freinshemius* would have been thought to have managed the supplementary business of a continuator most unskilfully, and to have supplied the hiatus most improbably, if he had not filled up

the gaping space in a manner somewhat similar (though better executed) to what I have imagined. But too often different is rational conjecture from melancholy fact. This exordium, as contrary to all the rules of rhetoric as to those more essential rules of policy which our situation would dictate, is intended as a prelude to a deadening and disheartening proposition; as if all that a minister had to fear in a war of his own conducting, was, that the people should pursue it with too ardent a zeal. Such a tone, as I guessed the minister would have taken, I am very sure is the true, unsuborned, unsophisticated language of genuine, natural feeling, under the smart of patience exhausted and abused. Such a conduct, as the facts stated in the declaration gave room to expect, is that which true wisdom would have dictated under the impression of those genuine feelings. Never was there a jar or discord between genuine sentiment and sound policy. Never, no never, did Nature say one thing and Wisdom say another. Nor are sentiments of elevation in themselves turgid and unnatural. Nature is never more truly herself than in her grandest forms. The Apollo of Belvedere (if the universal robber has yet left him at Belvedere) is as much in nature as any figure from the pencil of Rembrandt, or any clown in the rustic revels of Teniers. Indeed, it is when a great nation is in great difficulties, that minds must exalt themselves to the occasion, or all is lost. Strong passion under the direction of a feeble reason feeds a low fever, which serves only to destroy the body that entertains it. But vehement passion does not always indicate an infirm judgment. It often accompanies, and actuates, and is even auxiliary to, a powerful understanding; and when they both conspire and act harmoniously, their force is great to destroy disorder within, and to repel injury from abroad. If ever there was a time that calls on us for no vulgar conception of things, and for exertions in no vulgar strain, it is the awful hour that Providence has now appointed to this nation. Every little measure is a great error; and every great error will bring on no small ruin. Nothing can be directed above the mark that we must aim at; everything below it is absolutely thrown away.

Except with the addition of the unheard-of insult offered to our ambassador by his rude expulsion, we are never to forget that the point on which the negotiation with De la

Croix broke off, was exactly that which had stifled in its cradle the negotiation we had attempted with Barthélémy. Each of these transactions concluded with a manifesto upon our part: but the last of our manifestoes very materially differed from the first. The first declaration stated, that "*nothing was left* but to prosecute a war *equally just and necessary*." In the second, the justice and necessity of the war is dropped; the sentence importing that nothing was left but the prosecution of such a war disappears also. Instead of this resolution to prosecute the war, we sink into a whining lamentation on the abrupt termination of the treaty. We have nothing left but the last resource of female weakness, of helpless infancy, of doting decrepitude,—wailing and lamentation. We cannot even utter a sentiment of vigour—"His Majesty has only to lament." A poor possession, to be left to a great monarch! Mark the effect produced on our councils by continued insolence and inveterate hostility! We grow more malleable under their blows. In reverential silence, we smother the cause and origin of the war. On that fundamental article of faith, we leave every one to abound in his own sense. In the minister's speech, glossing on the declaration, it is indeed mentioned; but very feebly. The lines are so faintly drawn as hardly to be traced. They only make a part of our *consolation* in the circumstances which we so dolefully lament. We rest our merits on the humility, the earnestness of solicitation, and the perfect good faith of those submissions which have been used to persuade our regicide enemies to grant us some sort of peace. Not a word is said which might not have been full as well said, and much better too, if the British nation had appeared in the simple character of a penitent, convinced of his errors and offences, and offering, by penances, by pilgrimages, and by all the modes of expiation ever devised by anxious, restless guilt, to make all the atonement in his miserable power.

The declaration ends, as I have before quoted it, with a solemn voluntary pledge, the most full and the most solemn that ever was given, of our resolution (if so it may be called) to enter again into the very same course. It requires nothing more of the regicides than to furnish some sort of excuse, some sort of colourable pretext for our renewing the supplications of innocence at the feet of guilt. It leaves the

moment of negotiation, a most important moment, to the choice of the enemy. He is to regulate it according to the convenience of his affairs. He is to bring it forward at that time when it may best serve to establish his authority at home, and to extend his power abroad. A dangerous assurance for this nation to give, whether it is broken, or whether it is kept. As all treaty was broken off, and broken off in the manner we have seen, the field of future conduct ought to be reserved free and unencumbered to our future discretion. As to the sort of condition prefixed to the pledge, namely, "that the enemy should be disposed to enter into the work of general pacification with the spirit of reconciliation and equity," this phraseology cannot possibly be considered otherwise than as so many words thrown in to fill the sentence, and to round it to the ear. We prefixed the same plausible conditions to any renewal of the negotiation, in our manifesto on the rejection of our proposals at Basle. We did not consider those conditions as binding. We opened a much more serious negotiation without any sort of regard to them; and there is no new negotiation which we can possibly open upon fewer indications of conciliation and equity than were to be discovered when we entered into our last at Paris. Any of the slightest pretences, any of the most loose, formal, equivocating expressions, would justify us, under the peroration of this piece, in again sending the last or some other Lord Malmesbury to Paris.

I hope I misunderstand this pledge; or that we shall show no more regard to it than we have done to all the faith that we have plighted to vigour and resolution in our former declaration. If I am to understand the conclusion of the declaration to be what unfortunately it seems to me, we make an engagement with the enemy without any correspondent engagement on his side. We seem to have cut ourselves off from any benefit which an intermediate state of things might furnish to enable us totally to overturn that power, so little connected with moderation and justice. By holding out no hope, either to the justly discontented in France, or to any foreign power, and leaving the re-commencement of all treaty to this identical junto of assassins, we do in effect assure and guarantee to them the full possession of the rich fruits of their confiscations, of their murders of men, women, and

children, and of all the multiplied, endless, nameless iniquities by which they have obtained their power. We guarantee to them the possession of a country, such and so situated as France, round, entire, immensely perhaps augmented.

Well! some will say, in this case we have only submitted to the nature of things. The nature of things is, I admit, a sturdy adversary. This might be alleged as a plea for our attempt at a treaty. But what plea of that kind can be alleged, after the treaty was dead and gone, in favour of this posthumous declaration? No necessity has driven us to *that* pledge. It is without a counterpart even in expectation. And what can be stated to obviate the evil which that solitary engagement must produce on the understandings or the fears of men? I ask, what have the regicides promised you in return, in case *you* should show what *they* would call dispositions to conciliation and equity, whilst you are giving that pledge from the throne and engaging parliament to counter-secure it? It is an awful consideration. It was on the very day of the date of this wonderful pledge,[1] in which we assumed the directorial government as lawful, and in which we engaged ourselves to treat with them whenever they pleased; it was on that very day the regicide fleet was weighing anchor from one of your harbours, where it had remained four days in perfect quiet. These harbours of the British dominions are the ports of France. They are of no use but to protect an enemy from your best allies, the storms of heaven, and his own rashness. Had the *West* of Ireland been an unportuous coast, the French naval power would have been undone. The enemy uses the moment for hostility, without the least regard to your future dispositions of equity and conciliation. They go out of what were once your harbours, and they return to them at their pleasure. Eleven days they had the full use of Bantry Bay, and at length their fleet returns from their harbour of Bantry to their harbour of Brest. Whilst you are invoking the propitious spirit of regicide equity and conciliation, they answer you with an attack. They turn out the pacific bearer of your "how do you do's," Lord Malmesbury; and they return your visit, and their "thanks for your obliging inquiries," by their old practised assassin *Hoche*. They come

[1] Dec. 27 1796.

to attack—What? A town, a fort, a naval station? They come to attack your king, your constitution, and the very being of that parliament which was holding out to them these pledges, together with the entireness of the empire, the laws, liberties, and properties of all the people. We know that they meditated the very same invasion, and for the very same purposes, upon this kingdom; and, had the coast been as opportune, would have effected it.

Whilst *you* are in vain torturing your invention to assure them of *your* sincerity and good faith, they have left no doubt concerning *their* good faith, and *their* sincerity towards those to whom they have engaged their honour. To their power they have been true to the only pledge they have ever yet given to you, or to any of yours, I mean the solemn engagement which they entered into with the deputation of traitors who appeared at their bar, from England and from Ireland, in 1792. They have been true and faithful to the engagement which they had made more largely; that is, their engagement to give effectual aid to insurrection and treason, wherever they might appear in the world. We have seen the British declaration. This is the counter-declaration of the Directory. This is the reciprocal pledge which regicide amity gives to the conciliatory pledges of kings! But, thank God, such pledges cannot exist single. They have no counterpart; and if they had, the enemy's conduct cancels such declarations; and, I trust, along with them cancels every thing of mischief and dishonour that they contain.

There is one thing in this business which appears to be wholly unaccountable, or accountable on a supposition I dare not entertain for a moment. I cannot help asking, Why all these pains to clear the British nation of ambition, perfidy, and the insatiate thirst of war? At what period of time was it that our country has deserved that load of infamy, of which nothing but preternatural humiliation in language and conduct can serve to clear us? If we have deserved this kind of evil fame from anything we have done in a state of prosperity, I am sure that it is not an abject conduct in adversity that can clear our reputation. Well is it known that ambition can creep as well as soar. The pride of no person in a flourishing condition is more justly to be dreaded than

that of him who is mean and cringing under a doubtful and unprosperous fortune. But it seems it was thought necessary to give some out-of-the-way proofs of our sincerity, as well as of our freedom from ambition. Is then fraud and falsehood become the distinctive character of Englishmen? Whenever your enemy chooses to accuse you of perfidy and ill faith will you put it into his power to throw you into the purgatory of self-humiliation? Is his charge equal to the finding of the grand jury of Europe, and sufficient to put you upon your trial? But on that trial I will defend the English ministry. I am sorry that on some points I have, on the principles I have always opposed, so good a defence to make. They were not the first to begin the war. They did not excite the general confederacy in Europe, which was so properly formed on the alarm given by the Jacobinism of France. They did not begin with an hostile aggression on the regicides, or any of their allies. These parricides of their own country, disciplining themselves for foreign by domestic violence, were the first to attack a power that was our ally by nature, by habit, and by the sanction of multiplied treaties. Is it not true that they were the first to declare war upon this kingdom? Is every word in the declaration from Downing Street, concerning their conduct, and concerning ours and that of our allies, so obviously false, that it is necessary to give some new invented proofs of our good faith in order to expunge the memory of all this perfidy?

We know that over-labouring a point of this kind has the direct contrary effect from what we wish. We know that there is a legal presumption against men *quando se nimis purgitant;* and if a charge of ambition is not refuted by an affected humility, certainly the character of fraud and perfidy is still less to be washed away by indications of meanness. Fraud and prevarication are servile vices. They sometimes grow out of the necessities, always out of the habits, of slavish and degenerate spirits; and on the theatre of the world it is not by assuming the mask of a Davus or a Geta that an actor will obtain credit for manly simplicity and a liberal openness of proceeding. It is an erect countenance, it is a firm adherence to principle, it is a power of resisting false shame and frivolous fear, that assert our good faith and honour, and assure to us the confidence of mankind. There-

fore all these negotiations, and all the declarations with which they were preceded and followed, can only serve to raise presumptions against that good faith and public integrity, the fame of which to preserve inviolate is so much the interest and duty of every nation.

The pledge is an engagement "to all Europe." This is the more extraordinary, because it is a pledge which no power in Europe whom I have yet heard of has thought proper to require at our hands. I am not in the secrets of office; and therefore I may be excused for proceeding upon probabilities and exterior indications. I have surveyed all Europe, from the east to the west, from the north to the south, in search of this call upon us to purge ourselves of "subtle *duplicity* and a *punic* style" in our proceedings. I have not heard that his Excellency the Ottoman ambassador has expressed his doubts of the British sincerity in our negotiation with the most unchristian republic lately set up at our door. What sympathy, in that quarter, may have introduced a remonstrance upon the want of faith in this nation, I cannot positively say. If it exists, it is in Turkish or Arabic, and possibly is not yet translated. But none of the nations which compose the old Christian world have I yet heard as calling upon us for those judicial purgations and ordeals, by fire and water, which we have chosen to go through;—for the other great proof, by battle, we seem to decline.

For whose use, entertainment, or instruction, are all those overstrained and over-laboured proceedings in council, in negotiation, and in speeches in parliament, intended? What royal cabinet is to be enriched with these high-finished pictures of the arrogance of the sworn enemies of kings, and the meek patience of a British administration? In what heart is it intended to kindle pity towards our multiplied mortifications and disgraces? At best it is superfluous What nation is unacquainted with the haughty disposition of the common enemy of all nations? It has been more than seen, it has been felt; not only by those who have been the victims of their imperious rapacity, but, in a degree, by those very powers who have consented to establish this robbery, that they might be able to copy it, and with impunity to make new usurpations of their own. The king

of Prussia has hypothecated in trust to the regicides his rich and fertile territories on the Rhine, as a pledge of his zeal and affection to the cause of liberty and equality. He has seen them robbed with unbounded liberty, and with the most levelling equality. The woods are wasted, the country is ravaged, property is confiscated, and the people are put to bear a double yoke, in the exactions of a tyrannical government, and in the contributions of an hostile irruption. Is it to satisfy the court of Berlin, that the court of London is to give the same sort of pledge of its sincerity and good faith to the French directory? It is not that heart full of sensibility, —it is not Luchesini, the minister of his Prussian Majesty, the late ally of England, and the present ally of its enemy, who has demanded this pledge of our sincerity, as the price of the renewal of the long lease of his sincere friendship to this kingdom.

It is not to our enemy, the now faithful ally of regicide, late the faithful ally of Great Britain, the Catholic king, that we address our doleful lamentation: it is not to the *Prince of Peace*, whose declaration of war was one of the first auspicious omens of general tranquillity, which our dove-like ambassador, with the olive-branch in his beak, was saluted with at his entrance into the ark of clean birds at Paris.

Surely it is not to the Tetrarch of Sardinia, now the faithful ally of a power who has seized upon all his fortresses, and confiscated the oldest dominions of his house; it is not to this once powerful, once respected, and once cherished ally of Great Britain, that we mean to prove the sincerity of the peace which we offered to make at his expense. Or is it to him we are to prove the arrogance of the power who, under the name of friend, oppresses him, and the poor remains of his subjects, with all the ferocity of the most cruel enemy?

It is not to Holland, under the name of an ally, laid under a permanent military contribution, filled with their double garrison of barbarous Jacobin troops, and ten times more barbarous Jacobin clubs and assemblies, that we find ourselves obliged to give this pledge.

Is it to Genoa that we make this kind promise; a state which the regicides were to defend in a favourable neutrality, but whose neutrality has been, by the gentle influence of

Jacobin authority, forced into the trammels of an alliance; whose alliance has been secured by the admission of French garrisons; and whose peace has been for ever ratified by a forced declaration of war against ourselves!

It is not the Grand Duke of Tuscany who claims this declaration; not the grand duke, who for his early sincerity, for his love of peace, and for his entire confidence in the amity of the assassins of his house, has been complimented in the British parliament with the name of "*the wisest sovereign in Europe:*"—It is not this pacific Solomon, or his philosophic, cudgelled ministry, cudgelled by English and by French, whose wisdom and philosophy between them have placed Leghorn in the hands of the enemy of the Austrian family, and driven the only profitable commerce of Tuscany from its only port. It is not this sovereign, a far more able statesman than any of the *Medici* in whose chair he sits: it is not the philosopher *Carletti*, more ably speculative than *Galileo*, more profoundly politic than *Machiavel*, that call upon us so loudly to give the same happy proofs of the same good faith to the republic, always the same, always one and indivisible.

It is not Venice, whose principal cities the enemy has appropriated to himself, and scornfully desired the state to indemnify itself from the emperor, that we wish to convince of the pride and the despotism of an enemy, who loads us with his scoffs and buffets.

It is not for his Holiness we intend this consolatory declaration of our own weakness, and of the tyrannous temper of his grand enemy. That prince has known both the one and the other from the beginning. The artists of the French Revolution had given their very first essays and sketches of robbery and desolation against his territories, in a far more cruel "murdering piece" than had ever entered into the imagination of painter or poet. Without ceremony they tore from his cherishing arms the possessions which he held for five hundred years, undisturbed by all the ambition of all the ambitious monarchs who, during that period, have reigned in France. Is it to him, in whose wrong we have in our late negotiation ceded his now unhappy countries near the Rhone, lately amongst the most flourishing (perhaps the most flourishing for their extent) of all the countries upon earth, that

we are to prove the sincerity of our resolution to make peace with the republic of barbarism? That venerable potentate and pontiff is sunk deep into the vale of years; he is half disarmed by his peaceful character; his dominions are more than half disarmed by a peace of two hundred years, defended as they were, not by force, but by reverence; yet in all these straits, we see him display, amidst the recent ruins and the new defacements of his plundered capital, along with the mild and decorated piety of the modern, all the spirit and magnanimity of ancient Rome! Does he, who, though himself unable to defend them, nobly refused to receive pecuniary compensations for the protection he owed to his people of Avignon, Carpentras, and the Venaisin;—does he want proofs of our good disposition to deliver over that people without any security for them, or any compensation to their sovereign, to this cruel enemy? Does he want to be satisfied of the sincerity of our humiliation to France, who has seen his free, fertile, and happy city and state of Bologna, the cradle of regenerated law, the seat of sciences and of arts, so hideously metamorphosed, whilst he was crying to Great Britain for aid, and offering to purchase that aid at any price? Is it him, who sees that chosen spot of plenty and delight converted into a Jacobin ferocious republic, dependent on the homicides of France? Is it him, who, from the miracles of his beneficent industry, has done a work which defied the power of the Roman emperors, though with an enthralled world to labour for them; is it him, who has drained and cultivated the *Pontine Marshes*, that we are to satisfy of our cordial spirit of conciliation, with those who, in their equity, are restoring Holland again to the seas, whose maxims poison more than the exhalations of the most deadly fens, and who turn all the fertilities of nature and of art into a howling desert? Is it to him that we are to demonstrate the good faith of our submissions to the cannibal republic; to him who is commanded to deliver into their hands Ancona and Civita Vecchia, seats of commerce, raised by the wise and liberal labours and expenses of the present and late pontiffs; ports not more belonging to the Ecclesiastical State than to the commerce of Great Britain; thus wresting from his hands the power of the keys of the centre of Italy, as before they had taken possession of the keys of the northern part, from

the hands of the unhappy king of Sardinia, the natural ally of England? Is it to him we are to prove our good faith in the peace which we are soliciting to receive from the hands of his and our robbers, the enemies of all arts, all sciences, all civilization, and all commerce?

Is it to the Cispadane or to the Transpadane republics, which have been forced to bow under the galling yoke of French liberty, that we address all these pledges of our sincerity and love of peace with their unnatural parents?

Are we by this declaration to satisfy the king of Naples, whom we have left to struggle as he can, after our abdication of Corsica, and the flight of the whole naval force of England out of the whole circuit of the Mediterranean, abandoning our allies, our commerce, and the honour of a nation, once the protectress of all other nations, because strengthened by the independence, and enriched by the commerce, of them all? By the express provisions of a recent treaty, we had engaged with the king of Naples to keep a naval force in the Mediterranean. But, good God! was a treaty at all necessary for this? The uniform policy of this kingdom as a state, and eminently so as a commercial state, has at all times led us to keep a powerful squadron and a commodious naval station in that central sea, which borders upon, and which connects, a far greater number and variety of states, European, Asiatic, and African, than any other. Without such a naval force, France must become despotic mistress of that sea, and of all the countries whose shores it washes. Our commerce must become vassal to her, and dependent on her will. Since we are come no longer to trust to our force in arms, but to our dexterity in negotiation, and begin to pay a desperate court to a proud and coy usurpation, and have finally sent an ambassador to the Bourbon regicides at Paris; the king of Naples, who saw that no reliance was to be placed on our engagements, or on any pledge of our adherence to our nearest and dearest interests, has been obliged to send his ambassador also to join the rest of the squalid tribe of the representatives of degraded kings. This monarch, surely, does not want any proof of the sincerity of our amicable dispositions to that amicable republic, into whose arms he has been given by our desertion of him.

To look to the powers of the north, it is not to the Danish

ambassador, insolently treated in his own character and in ours, that we are to give proofs of the regicide arrogance, and of our disposition to submit to it.

With regard to Sweden, I cannot say much. The French influence is struggling with her independence; and they who consider the manner in which the ambassador of that power was treated not long since at Paris, and the manner in which the father of the present king of Sweden (himself the victim of regicide principles and passions) would have looked on the present assassins of France, will not be very prompt to believe that the young king of Sweden has made this kind of requisition to the king of Great Britain, and has given this kind of auspice of his new government.

I speak last of the most important of all. It certainly was not the late empress of Russia at whose instance we have given this pledge. It is not the new emperor, the inheritor of so much glory, and placed in a situation of so much delicacy, and difficulty for the preservation of that inheritance, who calls on England, the natural ally of his dominions, to deprive herself of her power of action, and to bind herself to France. France at no time, and in none of its fashions, least of all in its last, has been ever looked upon as the friend either of Russia or of Great Britain. Everything good, I trust, is to be expected from this prince; whatever may be without authority given out of an influence over his mind, possessed by that only potentate from whom he has anything to apprehend, or with whom he has much even to discuss.

This sovereign knows, I have no doubt, and feels, on what sort of bottom is to be laid the foundation of a Russian throne. He knows what a rock of native granite is to form the pedestal of his statue, who is to emulate Peter the Great. His renown will be in continuing with ease and safety what his predecessor was obliged to achieve through mighty struggles. He is sensible that his business is not to innovate, but to secure and to establish; that reformations at this day are attempts at best of ambiguous utility. He will revere his father with the piety of a son; but in his government he will imitate the policy of his mother. His father, with many excellent qualities, had a short reign; be-

cause, being a native Russian, he was unfortunately advised to act in the spirit of a foreigner. His mother reigned over Russia three and thirty years with the greatest glory; because, with the disadvantage of being a foreigner born, she made herself a Russian. A wise prince like the present will improve his country; but it will be cautiously and progressively, upon its own native ground-work of religion, manners, habitudes, and alliances. If I prognosticate right, it is not the emperor of Russia that ever will call for extravagant proofs of our desire to reconcile ourselves to the irreconcilable enemy of all thrones.

I do not know why I should not include America among the European powers, because she is of European origin; and has not yet, like France, destroyed all traces of manners, laws, opinions, and usages, which she drew from Europe. As long as that Europe shall have any possessions either in the southern or northern parts of that America, even separated as it is by the ocean, it must be considered as a part of the European system. It is not America, menaced with internal ruin from the attempts to plant Jacobinism instead of liberty in that country; it is not America, whose independence is directly attacked by the French, the enemies of the independence of all nations, that calls upon us to give security by disarming ourselves in a treacherous peace. By such a peace we shall deliver the Americans, their liberty, and their order, without resource, to the mercy of their imperious allies, who will have peace or neutrality with no state which is not ready to join her in war against England.

Having run round the whole circle of the European system wherever it acts, I must affirm, that all the foreign powers who are not leagued with France for the utter destruction of all balance through Europe and throughout the world, demand other assurances from this kingdom than are given in that declaration. They require assurances, not of the sincerity of our good dispositions towards the usurpation in France, but of our affection towards the college of the ancient states of Europe, and pledges of our constancy, our fidelity, and of our fortitude in resisting to the last the power that menaces them all. The apprehension from which they wish to be delivered, cannot be from anything they

dread in the ambition of England. Our power must be their strength. They hope more from us than they fear. I am sure the only ground of their hope, and of our hope, is in the greatness of mind hitherto shown by the people of this nation, and its adherence to the unalterable principles of its ancient policy, whatever government may finally prevail in France. I have entered into this detail of the wishes and expectations of the European powers, in order to point out more clearly, not so much what their disposition, as (a consideration of far greater importance) what their situation demands, according as that situation is related to the regicide republic and to this kingdom.

Then if it is not to satisfy the foreign powers we make this assurance, to what power at home is it that we pay this humiliating court? Not to the old Whigs or to the ancient Tories of this kingdom; if any memory of such ancient divisions still exists amongst us. To which of the principles of these parties is this assurance agreeable? Is it to the Whigs we are to recommend the aggrandizement of France, and the subversion of the balance of power? Is it to the Tories we are to recommend our eagerness to cement ourselves with the enemies of royalty and religion? But if these parties, which by their dissensions have so often distracted the kingdom, which by their union have once saved it, and which by their collision and mutual resistance have preserved the variety of this constitution in its unity, be (as I believe they are) nearly extinct by the growth of new ones, which have their roots in the present circumstances of the times—I wish to know to which of these new descriptions this declaration is addressed? It can hardly be to those persons, who, in the new distribution of parties, consider the conservation in England of the ancient order of things as necessary to preserve order everywhere else, and who regard the general conservation of order in other countries as reciprocally necessary to preserve the same state of things in these islands. That party never can wish to see Great Britain pledge herself to give the lead and the ground of advantage and superiority to the France of to-day in any treaty which is to settle Europe. I insist upon it, that, so far from expecting such an engagement, they are generally

stupified and confounded with it. That the other party which demands great changes here, and is so pleased to see them everywhere else, which party I call Jacobin, that this faction does, from the bottom of its heart, approve the declaration, and does erect its crest upon the engagement, there can be little doubt. To them it may be addressed with propriety, for it answers their purposes in every point.

The party in opposition within the House of Lords and Commons, it is irreverent, and half a breach of privilege, (far from my thoughts,) to consider as Jacobin. This party has always denied the existence of such a faction; and has treated the machinations of those whom you and I call Jacobins, as so many forgeries and fictions of the minister and his adherents, to find a pretext for destroying freedom, and setting up an arbitrary power in this kingdom. However, whether this minority has a leaning towards the French system, or only a charitable toleration of those who lean that way, it is certain that they have always attacked the sincerity of the minister in the same modes, and on the very same grounds, and nearly in the same terms, with the directory. It must, therefore, be at the tribunal of the minority, (from the whole tenour of the speech,) that the minister appeared to consider himself obliged to purge himself of duplicity. It was at their bar that he held up his hands; it was on their *sellette* that he seemed to answer interrogatories; it was on their principles that he defended his whole conduct. They certainly take what the French call the *haute du pavé*. They have loudly called for the negotiation. It was accorded to them. They engaged their support of the war with vigour, in case peace was not granted on honourable terms. Peace was not granted on any terms, honourable or shameful. Whether these judges, few in number but powerful in jurisdiction, are satisfied; whether they, to whom this new pledge is hypothecated, have redeemed their own; whether they have given one particle more of their support to ministry, or even favoured them with their good opinion, or their candid construction, I leave it to those who recollect that memorable debate to determine.

The fact is, that neither this declaration, nor the negotiation which is its subject, could serve any one good purpose, foreign or domestic; it could conduce to no end, either with regard

to allies or neutrals. It tends neither to bring back the misled; nor to give courage to the fearful; nor to animate and confirm those who are hearty and zealous in the cause.

I hear it has been said (though I can scarcely believe it) by a distinguished person in an assembly, where, if there be less of the torrent and tempest of eloquence, more guarded expression is to be expected, that, indeed, there was no just ground of hope in this business from the beginning.

It is plain that this noble person, however conversant in negotiation, having been employed in no less than four embassies, and in two hemispheres, and in one of those negotiations having fully experienced what it was to proceed to treaty without previous encouragement, was not at all consulted in this experiment. For his Majesty's principal minister declared on the very same day in another House, "His Majesty's deep and sincere regret at its unfortunate and abrupt termination, so different from the wishes and *hopes* that were entertained;"—and in other parts of the speech speaks of this abrupt termination as a great disappointment, and as a fall from sincere endeavours and sanguine expectation. Here are, indeed, sentiments diametrically opposite, as to the hopes with which the negotiation was commenced and carried on, and what is curious is, the grounds of the hopes on the one side, and the despair on the other, are exactly the same. The logical conclusion from the common premises is, indeed, in favour of the noble lord, for they are agreed that the enemy was far from giving the least degree of countenance to any such hopes; and that they proceeded, in spite of every discouragement which the enemy had thrown in their way. But there is another material point in which they do not seem to differ; that is to say, the result of the desperate experiment of the noble lord, and of the promising attempt of the great minister, in satisfying the people of England, and in causing discontent to the people of France; or, as the minister expresses it, "in uniting England and in dividing France."

For my own part, though I perfectly agreed with the noble lord, that the attempt was desperate, so desperate indeed as to deserve *his* name of an experiment, yet no fair man can possibly doubt that the minister was perfectly sincere in his proceeding, and that, from his ardent wishes for peace with the regicides, he was led to conceive hopes which were founded

rather in his vehement desires, than in any rational ground of political speculation. Convinced as I am of this, it had been better, in my humble opinion, that persons of great name and authority had abstained from those topics which had been used to call the minister's sincerity into doubt, and had not adopted the sentiments of the directory upon the subject of all our negotiations; for the noble lord expressly says that the experiment was made for the satisfaction of the country. The directory says exactly the same thing. Upon granting, in consequence of our supplications, the passport to Lord Malmesbury, in order to remove all sort of hope from its success, they charged all our previous steps, even to that moment of submissive demand to be admitted to their presence, on duplicity and perfidy; and assumed, that the object of all the steps we had taken, was that "of justifying the continuance of the war in the eyes of the English nation, and of throwing all the odium of it upon the French:" —"The English nation (said they) supports impatiently the continuance of the war, and *a reply must be made to its complaints and its reproaches;* the parliament is about to be opened, *and the mouths of the orators who will declaim against the war must be shut; the demands for new taxes must be justified; and, to obtain these results, it is necessary to be able to advance, that the French government refuses every reasonable proposition for peace.*" I am sorry that the language of the friends to ministry and the enemies to mankind should be so much in unison.

As to the fact in which these parties are so well agreed, that the experiment ought to have been made for the satisfaction of this country, (meaning the country of England,) it were well to be wished that persons of eminence would cease to make themselves representatives of the people of England, without a letter of attorney, or any other act of procuration. In legal construction, the sense of the people of England is to be collected from the House of Commons; and, though I do not deny the possibility of an abuse of this trust as well as any other, yet I think that, without the most weighty reasons, and in the most urgent exigencies, it is highly dangerous to suppose that the House speaks anything contrary to the sense of the people, or that the representative is silent when the sense of the constituent, strongly,

decidedly, and upon long deliberation, speaks audibly upon any topic of moment. If there is a doubt, whether the House of Commons represents perfectly the whole Commons of Great Britain, (I think there is none,) there can be no question but that the Lords and the Commons together represent the sense of the whole people to the Crown and to the world. Thus it is when we speak legally and constitutionally. In a great measure, it is equally true when we speak prudentially; but I do not pretend to assert, that there are no other principles to guide discretion than those which are or can be fixed by some law, or some constitution; yet before the legally presumed sense of the people should be superseded by a supposition of one more real, (as in all cases, where a legal presumption is to be ascertained,) some strong proofs ought to exist of a contrary disposition in the people at large, and some decisive indications of their desire upon this subject. There can be no question, that previously to a direct message from the Crown neither House of Parliament did indicate anything like a wish for such advances as we have made, or such negotiations as we have carried on. The parliament has assented to ministry; it is not ministry that has obeyed the impulse of parliament. The people at large have their organs through which they can speak to parliament and to the Crown by a respectful petition, and, though not with absolute authority, yet with weight, they can instruct their representatives. The freeholders and other electors in this kingdom have another and a surer mode of expressing their sentiments concerning the conduct which is held by members of parliament. In the middle of these transactions, this last opportunity has been held out to them. In all these points of view I positively assert, that the people have nowhere, and in no way, expressed their wish of throwing themselves and their sovereign at the feet of a wicked and rancorous foe, to supplicate mercy, which, from the nature of that foe, and from the circumstances of affairs, we had no sort of ground to expect. It is undoubtedly the business of ministers very much to consult the inclinations of the people, but they ought to take great care that they do not receive that inclination from the few persons who may happen to approach them. The petty interests of such gentlemen, their low conceptions of things, their fears arising from

the danger to which the very arduous and critical situation of public affairs may expose their places; their apprehensions from the hazards to which the discontents of a few popular men at elections may expose their seats in parliament; all these causes trouble and confuse the representations which they make to ministers of the real temper of the nation. If ministers, instead of following the great indications of the constitution, proceed on such reports, they will take the whispers of a cabal for the voice of the people, and the counsels of imprudent timidity for the wisdom of a nation.

I well remember, that when the fortune of the war began, and it began pretty early, to turn, as it is common and natural, we were dejected by the losses that had been sustained, and with the doubtful issue of the contests that were foreseen. But not a word was uttered that supposed peace, upon any proper terms, was in our power, or therefore that it should be in our desire. As usual, with or without reason, we criticised the conduct of the war, and compared our fortunes with our measures. The mass of the nation went no further. For I suppose that you always understood me as speaking of that very preponderating part of the nation, which had always been equally adverse to the French principles, and to the general progress of their Revolution throughout Europe; considering the final success of their arms and the triumph of their principles as one and the same thing.

The first means that were used, by any one professing our principles, to change the minds of this party upon that subject, appeared in a small pamphlet circulated with considerable industry. It was commonly given to the noble person himself, who has passed judgment upon all hopes from negotiation, and justified our late abortive attempt only as an experiment made to satisfy the country; and yet that pamphlet led the way in endeavouring to dissatisfy that very country with the continuance of the war, and to raise in the people the most sanguine expectations from some such course of negotiation as has been fatally pursued. This leads me to suppose (and I am glad to have reason for supposing) that there was no foundation for attributing the performance in question to that author; but without mentioning his name in the title-page, it passed for his, and does

still pass uncontradicted. It was entitled, "Remarks on the apparent Circumstances of the War in the fourth Week of October, 1795."

This sanguine little kingfisher (not prescient of the storm, as by his instinct he ought to be) appearing at that uncertain season, before the riggs of old Michaelmas were yet well composed, and when the inclement storms of winter were approaching, began to flicker over the seas, and was as busy in building its halcyon nest as if the angry ocean had been soothed by the genial breath of May. Very unfortunately this auspice was instantly followed by a speech from the throne, in the very spirit and principles of that pamphlet.

I say nothing of the newspapers, which are undoubtedly in the interest, and which are supposed by some to be directly or indirectly under the influence, of ministers, and which, with less authority than the pamphlet which I speak of, had indeed for some time before held a similar language, in direct contradiction to their more early tone: insomuch, that I can speak it with a certain assurance, that very many, who wished to administration as well as you and I do, thought that in giving their opinion in favour of this peace, they followed the opinion of ministry—they were conscious that they did not lead it. My inference therefore is this, that the negotiation, whatever its merits may be, in the general principle and policy of undertaking it, is, what every political measure in general ought to be, the sole work of administration; and that if it was an experiment to satisfy anybody, it was to satisfy those, whom the ministers were in the daily habit of condemning, and by whom they were daily condemned; I mean, the *Leaders* of the *Opposition* in *Parliament.* I am certain that the ministers were then, and are now, invested with the fullest confidence of the major part of the nation, to pursue such measures of peace or war as the nature of things shall suggest as most adapted to the public safety. It is in this light therefore as a measure which ought to have been avoided, and ought not to be repeated, that I take the liberty of discussing the merits of this system of regicide negotiations. It is not a matter of light experiment that leaves us where it found us. Peace or war are the great hinges upon which the very being of

nations turns. Negotiations are the means of making peace or preventing war, and are therefore of more serious importance than almost any single event of war can possibly be.

At the very outset I do not hesitate to affirm, that this country in particular, and the public law in general, have suffered more by this negotiation of experiment, than by all the battles together that we have lost from the commencement of this century to this time, when it touched so nearly to its close. I therefore have the misfortune not to coincide in opinion with the great statesman who set on foot a negotiation, as he said, "in spite of the constant opposition he had met with from France." He admits, "that the difficulty in this negotiation became most seriously increased indeed, by the situation in which we were placed, and the manner in which alone the enemy would *admit* of a negotiation." This situation so described, and so truly described, rendered our solicitation not only degrading, but from the very outset evidently hopeless.

I find it asserted, and even a merit taken for it, "that this country surmounted every difficulty of form and etiquette which the enemy had thrown in our way." An odd way of surmounting a difficulty by cowering under it! I find it asserted that an heroic resolution had been taken, and avowed in parliament, previous to this negotiation, "that no consideration of etiquette should stand in the way of it."

Etiquette, if I understand rightly the term, which in any extent is of modern usage, had its original application to those ceremonial and formal observances practised at courts, which had been established by long usage, in order to preserve the sovereign power from the rude intrusion of licentious familiarity, as well as to preserve majesty itself from a disposition to consult its ease at the expense of its dignity. The term came afterwards to have a greater latitude, and to be employed to signify certain formal methods used in the transactions between sovereign states.

In the more limited as well as in the larger sense of the term, without knowing what the etiquette is, it is impossible to determine whether it is a vain and captious punctilio, or a form necessary to preserve decorum in character and order in business. I readily admit, that nothing tends to facilitate

the issue of all public transactions more than a mutual disposition, in the parties treating, to waive all ceremony. But the use of this temporary suspension of the recognised modes of respect consists in its being mutual, and in the spirit of conciliation, in which all ceremony is laid aside. On the contrary, when one of the parties to a treaty intrenches himself up to the chin in these ceremonies, and will not on his side abate a single punctilio, and that all the concessions are upon one side only, the party so conceding does by this act place himself in a relation of inferiority, and thereby fundamentally subverts that equality which is of the very essence of all treaty.

After this formal act of degradation, it was but a matter of course, that gross insult should be offered to our ambassador, and that he should tamely submit to it. He found himself provoked to complain of the atrocious libels against his public character and his person, which appeared in a paper under the avowed patronage of that government. The regicide directory, on this complaint, did not recognise the paper; and that was all. They did not punish, they did not dismiss, they did not even reprimand, the writer. As to our ambassador, this total want of reparation for the injury was passed by under the pretence of despising it.

In this but too serious business, it is not possible here to avoid a smile. Contempt is not a thing to be despised. It may be borne with a calm and equal mind, but no man by lifting his head high can pretend that he does not perceive the scorns that are poured down upon him from above. All these sudden complaints of injury, and all these deliberate submissions to it, are the inevitable consequences of the situation in which we had placed ourselves; a situation wherein the insults were such as nature would not enable us to bear, and circumstances would not permit us to resent.

It was not long, however, after this contempt of contempt upon the part of our ambassador (who by the way represented his sovereign) that a new object was furnished for displaying sentiments of the same kind, though the case was infinitely aggravated. Not the ambassador, but the king himself, was libelled and insulted; libelled, not by a creature of the directory, but by the directory itself. At least so Lord Malmesbury understood it, and so he answered it in

his note of the 12th December, 1796, in which he says, "With regard to the *offensive and injurious* insinuations which are contained in that paper, and which are only calculated to throw new obstacles in the way of that accommodation, which the French government profess to desire, THE KING HAS DEEMED IT FAR BENEATH HIS DIGNITY to permit an answer to be made to them on his part, in any manner whatsoever."

I am of opinion, that if his Majesty had kept aloof from that wash and off-scouring of everything that is low and barbarous in the world, it might be well thought unworthy of his dignity to take notice of such scurrilities. They must be considered as much the natural expression of that kind of animal, as it is the expression of the feelings of a dog to bark; but when the king had been advised to recognise not only the monstrous composition as a sovereign power, but, in conduct, to admit something in it like a superiority; when the bench of regicide was made, at least, co-ordinate with his throne, and raised upon a platform full as elevated, this treatment could not be passed by under the appearance of despising it. It would not, indeed, have been proper to keep up a war of the same kind, but an immediate, manly, and decided resentment ought to have been the consequence. We ought not to have waited for the disgraceful dismissal of our ambassador. There are cases in which we may pretend to sleep: but the wittol rule has some sense in it, *Non omnibus dormio.* We might, however, have seemed ignorant of the affront; but what was the fact? Did we dissemble or pass it by in silence? When dignity is talked of, a language which I did not expect to hear in such a transaction, I must say what all the world must feel, that it was not for the king's dignity to notice this insult, and not to resent it. This mode of proceeding is formed on new ideas of the correspondence between sovereign powers.

This was far from the only ill effect of the policy of degradation. The state of inferiority in which we were placed in this vain attempt at treaty, drove us headlong from error into error, and led us to wander far away, not only from all the paths which have been beaten in the old course of political communication between mankind, but out of the ways even of the most common prudence. Against all rules, after

we had met nothing but rebuffs in return to all our proposals, we made *two confidential communications* to those in whom we had no confidence, and who reposed no confidence in us. What was worse, we were fully aware of the madness of the step we were taking. Ambassadors are not sent to a hostile power, persevering in sentiments of hostility, to make candid, confidential, and amicable communications. Hitherto the world has considered it as the duty of an ambassador in such a situation to be cautious, guarded, dexterous, and circumspect. It is true that mutual confidence and common interest dispense with all rules, smooth the rugged way, remove every obstacle, and make all things plain and level. When, in the last century, *Temple* and *De Witt* negotiated the famous triple alliance, their candour, their freedom, and the most *confidential* disclosures, were the result of true policy. Accordingly, in spite of all the dilatory forms of the complex government of the United Provinces, the treaty was concluded in three days. It did not take a much longer time to bring the same state (that of Holland) through a still more complicated transaction, that of the *Grand Alliance*. But in the present case, this unparalleled candour, this unpardonable want of reserve, produced, what might have been expected from it, the most serious evils. It instructed the enemy in the whole plan of our demands and concessions. It made the most fatal discoveries.

And first, it induced us to lay down the basis of a treaty which itself had nothing to rest upon; it seems, we thought we had gained a great point in getting this basis admitted—that is, a basis of mutual compensation and exchange of conquests. If a disposition to peace, and with any reasonable assurance, had been previously indicated, such a plan of arrangement might with propriety and safety be proposed, because these arrangements were not, in effect, to make the basis, but a part of the superstructure, of the fabric of pacification. The order of things would thus be reversed. The mutual disposition to peace would form the reasonable base, upon which the scheme of compensation upon one side or the other might be constructed. This truly fundamental base being once laid, all differences arising from the spirit of huckstering and barter might be easily adjusted. If the restoration of peace, with a view to the establishment

of a fair balance of power in Europe, had been made the real basis of the treaty, the reciprocal value of the compensations could not be estimated according to their proportion to each other, but according to their proportionate relation to that end: to that great end the whole would be subservient. The effect of the treaty would be in a manner secured before the detail of particulars was begun, and for a plain reason, because the hostile spirit on both sides had been conjured down; but if, in the full fury and unappeased rancour of war, a little traffic is attempted, it is easy to divine what must be the consequence to those who endeavoured to open that kind of petty commerce.

To illustrate what I have said, I go back no further than to the two last treaties of Paris, and to the treaty of Aix-la-Chapelle, which preceded the first of these two treaties of Paris by about fourteen or fifteen years. I do not mean here to criticise any of them. My opinions upon some particulars of the treaty of Paris in 1763 are published in a pamphlet,[1] which your recollection will readily bring into your view. I recur to them only to show that their basis had not been, and never could have been, a mere dealing of truck and barter, but that the parties being willing, from common fatigue or common suffering, to put an end to a war, the first object of which had either been obtained or despaired of, the lesser objects were not thought worth the price of further contest. The parties understanding one another, so much was given away without considering from whose budget it came, not as the value of the objects, but as the value of peace to the parties might require. At the last treaty of Paris the subjugation of America being despaired of on the part of Great Britain, and the independence of America being looked upon as secure on the part of France, the main cause of the war was removed; and then the conquests which France had made upon us (for we had made none of importance upon her) were surrendered with sufficient facility. Peace was restored as peace. In America the parties stood as they were possessed. A limit was to be settled, but settled as a limit to secure that peace, and not at all on a system of equivalents, for which, as we then stood with the United States, there were little or no materials.

[1] Observations on a Late State of the Nation.

At the preceding treaty of Paris, I mean that of 1763, there was nothing at all on which to fix a basis of compensation from reciprocal cession of conquests. They were all on one side. The question with us was not what we were to receive, and on what consideration, but what we were to keep for indemnity, or to cede for peace. Accordingly no place being left for barter, sacrifices were made on our side to peace; and we surrendered to the French their most valuable possessions in the West Indies without any equivalent. The rest of Europe fell soon after into its ancient order; and the German war ended exactly where it had begun.

The treaty of Aix-la-Chapelle was built upon a similar basis. All the conquests in Europe had been made by France. She had subdued the Austrian Netherlands, and broken open the gates of Holland. We had taken nothing in the West Indies, and Cape Breton was a trifling business indeed. France gave up all for peace. The allies had given up all that was ceded at Utrecht. Louis the Fourteenth made all, or nearly all, the cessions at Ryswick, and at Nimeguen. In all those treaties, and in all the preceding, as well as in the others which intervened, the question never had been that of barter. The balance of power had been ever assumed as the known common law of Europe at all times, and by all powers; the question had only been (as it must happen) on the more or less inclination of that balance.

This general balance was regarded in four principal points of view:—the GREAT MIDDLE BALANCE, which comprehended Great Britain, France, and Spain; the BALANCE OF THE NORTH; the BALANCE, external and internal, OF GERMANY; and the BALANCE OF ITALY. In all those systems of balance, England was the power to whose custody it was thought it might be most safely committed.

France, as she happened to stand, secured the balance, or endangered it. Without question she had been long the security for the balance of Germany, and, under her auspices, the system, if not formed, had been at least perfected. She was so in some measure with regard to Italy, more than occasionally. She had a clear interest in the balance of the north, and had endeavoured to preserve it. But when we began to treat with the present France, or more properly to prostrate ourselves to her, and to try if we should be

admitted to ransom our allies, upon a system of mutual concession and compensation, we had not one of the usual facilities. For first, we had not the smallest indication of a desire for peace on the part of the enemy; but rather the direct contrary. Men do not make sacrifices to obtain what they do not desire; and as for the balance of power, it was so far from being admitted by France either on the general system, or with regard to the particular systems that I have mentioned, that in the whole body of their authorized or encouraged reports and discussions upon the theory of the diplomatic system, they constantly rejected the very idea of the balance of power, and treated it as the true cause of all the wars and calamities that had afflicted Europe: and their practice was correspondent to the dogmatic positions they had laid down. The Empire and the Papacy it was their great object to destroy, and this, now openly avowed and stedfastly acted upon, might have been discerned with very little accuteness of sight, from the very first dawnings of the Revolution, to be the main drift of their policy. For they professed a resolution to destroy everything which can hold states together by the tie of opinion.

Exploding, therefore, all sorts of balances, they avow their design to erect themselves into a new description of empire, which is not grounded on any balance, but forms a sort of impious hierarchy, of which France is to be the head and the guardian. The law of this their empire is anything rather than the public law of Europe, the ancient conventions of its several states, or the ancient opinions which assign to them superiority or pre-eminence of any sort, or any other kind of connexion in virtue of ancient relations. They permit, and that is all, the temporary existence of some of the old communities: but whilst they give to these tolerated states this temporary respite in order to secure them in a condition of real dependence on themselves, they invest them on every side by a body of republics, formed on the model, and dependent ostensibly, as well as substantially, on the will, of the mother republic, to which they owe their origin. These are to be so many garrisons to check and control the states, which are to be permitted to remain on the old model, until they are ripe for a change. It is in this manner that France, on her new system, means to form an universal empire, by

producing an universal revolution. By this means, forming a new code of communities according to what she calls the natural rights of man and of states, she pretends to secure eternal peace to the world, guaranteed by her generosity and justice, which are to grow with the extent of her power. To talk of the balance of power to the governors of such a country, was a jargon which they could not understand even through an interpreter. Before men can transact any affair, they must have a common language to speak, and some common recognised principles on which they can argue; otherwise all is cross-purpose and confusion. It was, therefore, an essential preliminary to the whole proceeding to fix, whether the balance of power, the liberties and laws of the empire, and the treaties of different belligerent powers in past times, when they put an end to hostilities, were to be considered as the basis of the present negotiation.

The whole of the enemy's plan was known when Lord Malmesbury was sent with his scrap of equivalents to Paris. Yet, in this unfortunate attempt at negotiation, instead of fixing these points, and assuming the balance of power and the peace of Europe as the basis to which all cessions on all sides were to be subservient, our solicitor for peace was directed to reverse that order. He was directed to make mutual concessions, on a mere comparison of their marketable value, the base of treaty. The balance of power was to be thrown in as an inducement, and a sort of make-weight to supply the manifest deficiency, which must stare him and the world in the face, between those objects which he was to require the enemy to surrender, and those which he had to offer as a fair equivalent.

To give any force to this inducement, and to make it answer even a secondary purpose of equalising equivalents having in themselves no natural proportionate value, it is supposed, that the enemy, contrary to the most notorious fact, did admit this balance of power to be of some value, great or small; whereas it is plain that in the enemy's estimate of things, the consideration of the balance of power, as we have said before, was so far from going in diminution of the value of what the directory was desired to surrender, or of giving an additional price to our objects offered in exchange, that the hope of the utter destruction of that balance

became a new motive to the junto of regicides for preserving, as a means for realizing that hope, what we wished them to abandon.

Thus stood the basis of the treaty on laying the first stone of the foundation. At the very best, upon our side, the question stood upon a mere naked bargain and sale. Unthinking people here triumphed when they thought they had obtained it, whereas when obtained as a basis of treaty, it was just the worst we could possibly have chosen. As to our offer to cede a most unprofitable, and, indeed, beggarly, chargeable counting-house or two in the East Indies, we ought not to presume that they could consider this as anything else than a mockery. As to anything of real value, we had nothing under heaven to offer (for which we were not ourselves in a very dubious struggle) except the island of Martinico only. When this object was to be weighed against the directorial conquests, merely as an object of a value at market, the principle of barter became perfectly ridiculous; a single quarter in the single city of Amsterdam was worth ten Martinicos; and would have sold for many more years' purchase in any market overt in Europe. How was this gross and glaring defect in the objects of exchange to be supplied?—It was to be made up by argument. And what was that argument?—The extreme utility of possessions in the West Indies to the augmentation of the naval power of France. A very curious topic of argument to be proposed and insisted on by an ambassador of Great Britain. It is directly and plainly this—"Come, we know that of all things you wish a naval power, and it is natural you should, who wish to destroy the very sources of the British greatness, to overpower our marine, to destroy our commerce, to eradicate our foreign influence, and to lay us open to an invasion, which at one stroke may complete our servitude and ruin, and expunge us from among the nations of the earth. Here I have it in my budget, the infallible arcanum for that purpose. You are but novices in the art of naval resources. Let you have the West Indies back, and your maritime preponderance is secured, for which you would do well to be moderate in your demands upon the Austrian Netherlands."

Under any circumstances, this is a most extraordinary topic of argument; but it is rendered by much the more

unaccountable, when we are told that if the war has been diverted from the great object of establishing society and good order in Europe by destroying the usurpation in France; this diversion was made to increase the naval resources and power of Great Britain, and to lower, if not annihilate, those of the marine of France. I leave all this to the very serious reflection of every Englishman.

This basis was no sooner admitted, than the rejection of a treaty upon that sole foundation was a thing of course. The enemy did not think it worthy of a discussion, as in truth it was not; and immediately, as usual, they began, in the most opprobrious and most insolent manner, to question our sincerity and good faith. Whereas, in truth, there was no one symptom wanting of openness and fair dealing. What could be more fair than to lay open to an enemy all that you wished to obtain, and the price you meant to pay for it, and to desire him to imitate your ingenuous proceeding, and in the same manner to open his honest heart to you? Here was no want of fair dealing, but there was too evidently a fault of another kind; there was much weakness—there was an eager and impotent desire of associating with this unsocial power, and of attempting the connexion by any means, however manifestly feeble and ineffectual. The event was committed to chance; that is, to such a manifestation of the desire of France for peace, as would induce the directory to forget the advantages they had in the system of barter. Accordingly, the general desire for such a peace was triumphantly reported from the moment that Lord Malmesbury had set his foot on shore at Calais.

It has been said, that the directory was compelled against its will to accept the basis of barter (as if that had tended to accelerate the work of pacification!) by the voice of all France. Had this been the case, the directors would have continued to listen to that voice to which it seems they were so obedient; they would have proceeded with the negotiation upon that basis. But the fact is, that they instantly broke up the negotiation, as soon as they had obliged our ambassador to violate all the principles of treaty, and weakly, rashly, and unguardedly to expose, without any counter-proposition, the whole of our project with regard to ourselves and our allies, and without holding out the smallest

hope that they would admit the smallest part of our pretensions.

When they had thus drawn from us all that they could draw out, they expelled Lord Malmesbury, and they appealed, for the propriety of their conduct, to that very France which, we thought proper to suppose, had driven them to this fine concession: and I do not find that in either division of the family of thieves,—the younger branch, or the elder, or in any other body whatsoever,—there was any indignation excited, or any tumult raised, or anything like the virulence of opposition which was shown to the king's ministers here, on account of that transaction.

Notwithstanding all this, it seems a hope is still entertained that the directory will have that tenderness for the carcase of their country, by whose very distemper, and on whose festering wounds, like vermin, they are fed; that these pious patriots will of themselves come into a more moderate and reasonable way of thinking and acting. In the name of wonder, what has inspired our ministry with this hope any more than with their former expectations?

Do these hopes only arise from continual disappointment? Do they grow out of the usual grounds of despair? What is there to encourage them in the conduct, or even in the declarations, of the ruling powers in France, from the first formation of their mischievous republic to the hour in which I write? Is not the directory composed of the same junto? Are they not the identical men, who, from the base and sordid vices which belonged to their original place and situation, aspired to the dignity of crimes; and from the dirtiest, lowest, most fraudulent, and most knavish, of chicaners, ascended in the scale of robbery, sacrilege, and assassination in all its forms, till at last they had imbrued their impious hands in the blood of their sovereign? Is it from these men that we are to hope for this paternal tenderness to their country, and this sacred regard for the peace and happiness of all nations?

But it seems there is still another lurking hope, akin to that which duped us so egregiously before, when our delightful basis was accepted; we still flatter ourselves that the public voice of France will compel this directory to more moderation. Whence does this hope arise? What

public voice is there in France? There are, indeed, some writers who, since this monster of a directory has obtained a great, regular, military force to guard them, are indulged in a sufficient liberty of writing, and some of them write well undoubtedly. But the world knows that in France there is no public, that the country is composed but of two descriptions,—audacious tyrants, and trembling slaves. The contests between the tyrants is the only vital principle that can be discerned in France. The only thing which there appears like spirit, is amongst their late associates, and fastest friends of the directory, the more furious and untameable part of the Jacobins. This discontented member of the faction does almost balance the reigning divisions; and it threatens every moment to predominate. For the present, however, the dread of their fury forms some sort of security to their fellows, who now exercise a more regular, and therefore a somewhat less ferocious, tyranny. Most of the slaves choose a quiet, however reluctant, submission to those who are somewhat satiated with blood, and who, like wolves, are a little more tame from being a little less hungry, in preference to an irruption of the famished devourers, who are prowling and howling about the fold.

This circumstance assures some degree of permanence to the power of those, whom we know to be permanently our rancorous and implacable enemies. But to those very enemies, who have sworn our destruction, we have ourselves given a further and far better security, by rendering the cause of the royalists desperate. Those brave and virtuous, but unfortunate adherents to the ancient constitution of their country, after the miserable slaughters which have been made in that body, after all their losses by emigration, are still numerous, but unable to exert themselves against the force of the usurpation, evidently countenanced and upheld by those very princes who had called them to arm for the support of the legal monarchy. Where then, after chasing these fleeting hopes of ours from point to point of the political horizon, are they at last really found? Not where, under Providence, the hopes of Englishmen used to be placed, in our own courage and in our own virtues, but in the moderation and virtue of the most atrocious monsters that have ever disgraced and plagued mankind.

The only excuse to be made for all our mendicant diplomacy is the same as in the case of all other mendicancy;—namely, that it has been founded on absolute necessity. This deserves consideration. Necessity, as it has no law, so it has no shame: but moral necessity is not like metaphysical, or even physical. In that category it is a word of loose signification, and conveys different ideas to different minds. To the low-minded, the slightest necessity becomes an invincible necessity. "The slothful man saith, There is a lion in the way, and I shall be devoured in the streets." But when the necessity pleaded is not in the nature of things, but in the vices of him who alleges it, the whining tones of commonplace beggarly rhetoric produce nothing but indignation; because they indicate a desire of keeping up a dishonourable existence, without utility to others, and without dignity to itself; because they aim at obtaining the dues of labour without industry; and by frauds would draw from the compassion of others what men ought to owe to their own spirit and their own exertions.

I am thoroughly satisfied that if we degrade ourselves, it is the degradation which will subject us to the yoke of necessity, and not that it is necessity which has brought on our degradation. In this same chaos, where light and darkness are struggling together, the open subscription of last year, with all its circumstances, must have given us no little glimmering of hope; not (as I have heard, it was vainly discoursed) that the loan could prove a crutch to a lame negotiation abroad; and that the whiff and wind of it must at once have disposed the enemies of all tranquillity to a desire for peace. Judging on the face of facts, if on them it had any effect at all, it had the direct contrary effect; for very soon after the loan became public at Paris, the negotiation ended, and our ambassador was ignominiously expelled. My view of this was different: I liked the loan not from the influence which it might have on the enemy, but on account of the temper which it indicated in our own people. This alone is a consideration of any importance; because all calculation formed upon a supposed relation of the habitudes of others to our own, under the present circumstances, is weak and fallacious. The adversary must be judged, not by what we are, or by what we wish him to be,

but by what we must know he actually is: unless we choose to shut our eyes and our ears to the uniform tenor of all his discourses, and to his uniform course in all his actions. We may be deluded; but we cannot pretend that we have been disappointed. The old rule of *Ne te quæsiveris extra*, is a precept as available in policy as it is in morals. Let us leave off speculating upon the disposition and the wants of the enemy. Let us descend into our own bosoms; let us ask ourselves what are our duties and what are our means of discharging them. In what heart are you at home?—How far may an English minister confide in the affections, in the confidence, in the force of an English people? What does he find us when he puts us to the proof of what English interest and English honour demand? It is as furnishing an answer to these questions that I consider the circumstances of the loan. The effect on the enemy is not in what he may speculate on our resources, but in what he shall feel from our arms.

The circumstances of the loan have proved beyond a doubt three capital points, which, if they are properly used, may be advantageous to the future liberty and happiness of mankind. In the first place, the loan demonstrates, in regard to instrumental resources, the competency of this kingdom to the assertion of the common cause, and to the maintenance and superintendence of that, which it is its duty and its glory to hold and to watch over—the balance of power throughout the Christian world. Secondly, it brings to light what, under the most discouraging appearances, I always reckoned on; that with its ancient physical force, not only unimpaired, but augmented, its ancient spirit is still alive in the British nation. It proves, that for their application there is a spirit equal to the resources, for its energy above them. It proves that there exists, though not always visible, a spirit which never fails to come forth whenever it is ritually invoked; a spirit which will give no equivocal response, but such as will hearten the timidity, and fix the irresolution, of hesitating prudence; a spirit which will be ready to perform all the tasks that shall be imposed upon it by public honour. Thirdly, the loan displays an abundant confidence in his Majesty's government, as administered by his present servants, in the prosecution of a war which the

people consider, not as a war made on the suggestion of ministers, and to answer the purposes of the ambition or pride of statesmen, but as a war of their own, and in defence of that very property which they expend for its support; a war for that order of things, from which everything valuable that they possess is derived, and in which order alone it can possibly be maintained.

I hear in derogation of the value of the fact, from which I draw inferences so favourable to the spirit of the people and to its just expectation from ministers, that the eighteen million loan is to be considered in no other light, than as taking advantage of a very lucrative bargain held out to the subscribers. I do not in truth believe it. All the circumstances which attend the subscription strongly spoke a different language. Be it, however, as these detractors say. This with me derogates little, or rather nothing at all, from the political value and importance of the fact. I should be very sorry if the transaction was not such a bargain; otherwise it would not have been a fair one. A corrupt and improvident loan, like everything else corrupt or prodigal, cannot be too much condemned: but there is a short-sighted parsimony still more fatal than an unforeseeing expense. The value of money must be judged like everything else from its rate at market. To force that market, or any market, is of all things the most dangerous. For a small temporary benefit, the spring of all public credit might be relaxed for ever. The monied men have a right to look to advantage in the investment of their property. To advance their money, they risk it; and the risk is to be included in the price. If they were to incur a loss, that loss would amount to a tax on that peculiar species of property. In effect, it would be the most unjust and impolitic of all things—unequal taxation. It would throw upon one description of persons in the community, that burden which ought by fair and equitable distribution to rest upon the whole. None on account of their dignity should be exempt; none (preserving due proportion) on account of the scantiness of their means. The moment a man is exempted from the maintenance of the community, he is in a sort separated from it. He loses the place of a citizen.

So it is in all *taxation:* but in a *bargain*, when terms of

loss are looked for by the borrower from the lender, compulsion, or what virtually is compulsion, introduces itself into the place of treaty. When compulsion may be at all used by a state in borrowing, the occasion must determine. But the compulsion ought to be known, and well defined, and well distinguished: for otherwise treaty only weakens the energy of compulsion, while compulsion destroys the freedom of a bargain. The advantage of both is lost by the confusion of things in their nature utterly unsociable. It would be to introduce compulsion into that in which freedom and existence are the same; I mean credit. The moment that shame, or fear, or force, are directly or indirectly applied to a loan, credit perishes.

There must be some impulse besides public spirit, to put private interest into motion along with it. Monied men ought to be allowed to set a value on their money; if they did not, there could be no monied men. This desire of accumulation is a principle without which the means of their service to the state could not exist. The love of lucre, though sometimes carried to a ridiculous, sometimes to a vicious, excess, is the grand cause of prosperity to all states. In this natural, this reasonable, this powerful, this prolific principle, it is for the satirist to expose the ridiculous: it is for the moralist to censure the vicious; it is for the sympathetic heart to reprobate the hard and cruel; it is for the judge to animadvert on the fraud, the extortion, and the oppression; but it is for the statesman to employ it as he finds it, with all its concomitant excellencies, with all its imperfections on its head. It is his part, in this case, as it is in all other cases, where he is to make use of the general energies of nature, to take them as he finds them.

After all, it is a great mistake to imagine, as too commonly, almost indeed generally, it is imagined that the public borrower and the private lender are two adverse parties with different and contending interests; and that what is given to the one, is wholly taken from the other. Constituted as our system of finance and taxation is, the interests of the contracting parties cannot well be separated, whatever they may reciprocally intend. He who is the hard lender of to-day, to-morrow is the generous contributor to his own payment. For example, the last loan is raised on public

taxes, which are designed to produce annually two millions sterling. At first view, this is an annuity of two millions dead charge upon the public in favour of certain monied men; but inspect the thing more nearly, follow the stream in its meanders, and you will find that there is a good deal of fallacy in this state of things.

I take it, that whoever considers any man's expenditure of his income, old or new, (I speak of certain classes in life,) will find a full third of it to go in taxes, direct or indirect. If so, this new-created income of two millions will probably furnish £665,000 (I avoid broken numbers) towards the payment of its own interest, or to the sinking of its own capital. So it is with the whole of the public debt. Suppose it any given sum, it is a fallacious estimate of the affairs of a nation to consider it as a mere burthen: to a degree it is so without question, but not wholly so, nor anything like it. If the income from the interest be spent, the above proportion returns again into the public stock: insomuch, that taking the interest of the whole debt to be twelve million three hundred thousand pounds, (it is something more,) not less than a sum of four million one hundred thousand pounds comes back again to the public through the channel of imposition. If the whole, or any part, of that income be saved, so much new capital is generated; the infallible operation of which is to lower the value of money, and consequently to conduce towards the improvement of public credit.

I take the expenditure of the *capitalist*, not the value of the capital, as my standard; because it is the standard upon which, amongst us, property, as an object of taxation, is rated. In this country, land and offices only excepted, we raise no faculty tax. We preserve the faculty from the expense. Our taxes, for the far greater portion, fly over the heads of the lowest classes. They escape too, who, with better ability, voluntarily subject themselves to the harsh discipline of a rigid necessity. With us, labour and frugality, the parents of riches, are spared, and wisely too. The moment men cease to augment the common stock, the moment they no longer enrich it by their industry or their self-denial, their luxury and even their ease are obliged to pay contribution to the public; not because they are vicious

principles, but because they are unproductive. If, in fact, the interest paid by the public had not thus revolved again into its own fund, if this secretion had not again been absorbed into the mass of blood, it would have been impossible for the nation to have existed to this time under such a debt. But under the debt it does exist and flourish; and this flourishing state of existence in no small degree is owing to the contribution from the debt to the payment. Whatever, therefore, is taken from that capital by too close a bargain, is but a delusive advantage, it is so much lost to the public in another way. This matter cannot, on the one side or the other, be metaphysically pursued to the extreme, but it is a consideration of which, in all discussions of this kind, we ought never wholly to lose sight.

It is never, therefore, wise to quarrel with the interested views of men, whilst they are combined with the public interest and promote it: it is our business to tie the knot, if possible, closer. Resources that are derived from extraordinary virtues, as such virtues are rare, so they must be unproductive. It is a good thing for a monied man to pledge his property on the welfare of his country; he shows that he places his treasure where his heart is; and, revolving in this circle, we know that "wherever a man's treasure is, there his heart will be also." For these reasons, and on these principles, I have been sorry to see the attempts which have been made, with more good meaning than foresight and consideration, towards raising the annual interest of this loan by private contributions. Wherever a regular revenue is established, there voluntary contribution can answer no purpose, but to disorder and disturb it in its course. To recur to such aids is, for so much, to dissolve the community, and to return to a state of unconnected nature. And even if such a supply should be productive, in a degree commensurate to its object, it must also be productive of much vexation and much oppression. Either the citizens, by the proposed duties, pay their proportion according to some rate made by public authority, or they do not. If the law be well made, and the contributions founded on just proportions, everything superadded by something that is not as regular as law, and as uniform in its operation, will become more or less out of proportion. If, on the contrary, the law be not made upon

proper calculation, it is a disgrace to the public wisdom, which fails in skill to assess the citizen in just measure, and according to his means. But the hand of authority is not always the most heavy hand. It is obvious, that men may be oppressed by many ways, besides those which take their course from the supreme power of the state. Suppose the payment to be wholly discretionary. Whatever has its origin in caprice, is sure not to improve in its progress, nor to end in reason. It is impossible for each private individual to have any measure conformable to the particular condition of each of his fellow-citizens, or to the general exigencies of his country. 'Tis a random shot at best.

When men proceed in this irregular mode, the first contributor is apt to grow peevish with his neighbours. He is but too well disposed to measure their means by his own envy, and not by the real state of their fortunes, which he can rarely know, and which it may in them be an act of the grossest imprudence to reveal. Hence the odium and lassitude, with which people will look upon a provision for the public, which is bought by discord at the expense of social quiet. Hence the bitter heart-burnings, and the war of tongues, which is so often the prelude to other wars. Nor is it every contribution called voluntary, which is according to the free will of the giver. A false shame, or a false glory, against his feelings, and his judgment, may tax an individual to the detriment of his family, and in wrong of his creditors. A pretence of public spirit may disable him from the performance of his private duties. It may disable him even from paying the legitimate contributions which he is to furnish according to the prescript of law; but what is the most dangerous of all is, that malignant disposition to which this mode of contribution evidently tends, and which at length leaves the comparatively indigent to judge of the wealth, and to prescribe to the opulent, or those whom they conceive to be such, the use they are to make of their fortunes. From thence it is but one step to the subversion of all property.

Far, very far, am I from supposing that such things enter into the purposes of those excellent persons whose zeal has led them to this kind of measure; but the measure itself will lead them beyond their intention, and what is begun with the best designs, bad men will perversely improve to the

worst of their purposes. An ill-founded plausibility in great affairs is a real evil. In France we have seen the wickedest and most foolish of men, the constitution-mongers of 1789, pursuing this very course, and ending in this very event. These projectors of deception set on foot two modes of voluntary contribution to the state. The first they called patriotic gifts. These, for the greater part, were not more ridiculous in the mode, than contemptible in the project. The other, which they called the patriotic contribution, was expected to amount to a fourth of the fortunes of individuals, but at their own will and on their own estimate; but this contribution threatening to fall infinitely short of their hopes, they soon made it compulsory both in the rate and in the levy, beginning in fraud, and ending, as all the frauds of power end, in plain violence. All these devices to produce an involuntary will, were under the pretext of relieving the more indigent classes; but the principle of voluntary contribution, however delusive, being once established, these lower classes first, and then all classes, were encouraged to throw off the regular methodical payments to the state as so many badges of slavery. Thus all regular revenue failing, these impostors raising the superstructure on the same cheats with which they had laid the foundation of their greatness, and not content with a portion of the possessions of the rich, confiscated the whole, and, to prevent them from reclaiming their rights, murdered the proprietors. The whole of the process has passed before our eyes, and been conducted indeed with a greater degree of rapidity than could be expected.

My opinion then is, that public contributions ought only to be raised by the public will. By the judicious form of our constitution, the public contribution is in its name and substance a grant. In its origin it is truly voluntary; not voluntary according to the irregular, unsteady, capricious will of individuals, but according to the will and wisdom of the whole popular mass, in the only way in which will and wisdom can go together. This voluntary grant obtaining in its progress the force of a law, a general necessity which takes away all merit, and consequently all jealousy from individuals, compresses, equalises, and satisfies the whole; suffering no man to judge of his neighbour, or to arrogate anything to him-

self. If their will complies with their obligation, the great end is answered in the happiest mode; if the will resist the burthen, every one loses a great part of his own will as a common lot. After all, perhaps contributions raised by a charge on luxury, or that degree of convenience which approaches so near as to be confounded with luxury, is the only mode of contribution which may be with truth termed voluntary.

I might rest here, and take the loan I speak of as leading to a solution of that question, which I proposed in my first letter: "Whether the inability of the country to prosecute the war did necessitate a submission to the indignities and the calamities of a peace with the regicide power?" But give me leave to pursue this point a little further.

I know that it has been a cry usual on this occasion, as it has been upon occasions where such a cry could have less apparent justification, that great distress and misery have been the consequence of this war, by the burthens brought and laid upon the people. But to know where the burthen really lies, and where it presses, we must divide the people. As to the common people, their stock is in their persons and in their earnings. I deny that the stock of their persons is diminished in a greater proportion than the common sources of populousness abundantly fill up; I mean, constant employment; proportioned pay according to the produce of the soil, and, where the soil fails, according to the operation of the general capital; plentiful nourishment to vigorous labour; comfortable provision to decrepid age, to orphan infancy, and to accidental malady. I say nothing to the policy of the provision for the poor, in all the variety of faces under which it presents itself. This is the matter of another inquiry. I only just speak of it as of a fact, taken with others, to support me in my denial, that hitherto any one of the ordinary sources of the increase of mankind is dried up by this war. I affirm, what I can well prove, that the waste has been less than the supply. To say that in war no man must be killed, is to say that there ought to be no war. This they may say, who wish to talk idly, and who would display their humanity at the expense of their honesty, or their understanding. If more lives are lost in this war than necessity requires, they are lost by misconduct or mis-

take; but if the hostility be just, the error is to be corrected, the war is not to be abandoned.

That the stock of the common people, in numbers, is not lessened, any more than the causes are impaired, is manifest, without being at the pains of an actual numeration. An improved and improving agriculture, which implies a great augmentation of labour, has not yet found itself at a stand, no, not for a single moment, for want of the necessary hands, either in the settled progress of husbandry, or in the occasional pressure of harvests. I have even reason to believe that there has been a much smaller importation, or the demand of it, from a neighbouring kingdom, than in former times, when agriculture was more limited in its extent and its means, and when the time was a season of profound peace. On the contrary, the prolific fertility of country life has poured its superfluity of population into the canals, and into other public works, which of late years have been undertaken to so amazing an extent, and which have not only not been discontinued, but, beyond all expectation, pushed on with redoubled vigour, in a war that calls for so many of our men, and so much of our riches. An increasing capital calls for labour: and an increasing population answers to the call. Our manufactures, augmented both for the supply of foreign and domestic consumption, reproducing, with the means of life, the multitudes which they use and waste, (and which many of them devour much more surely and much more largely than the war,) have always found the laborious hand ready for the liberal pay. That the price of the soldier is highly raised is true. In part this rise may be owing to some measures not so well considered in the beginning of this war; but the grand cause has been the reluctance of that class of people from whom the soldiery is taken, to enter into a military life, not that but, once entered into, it has its conveniences, and even its pleasures. I have seldom known a soldier who, at the intercession of his friends, and at their no small charge, had been redeemed from that discipline, that in a short time was not eager to return to it again. But the true reason is the abundant occupation, and the augmented stipend, found in towns, and villages, and farms, which leaves a smaller number of persons to be disposed of. The price of

men for new and untried ways of life must bear a proportion to the profits of that mode of existence from whence they are to be bought.

So far as to the stock of the common people, as it consists in their persons. As to the other part, which consists in their earnings, I have to say, that the rates of wages are very greatly augmented almost through the kingdom. In the parish where I live, it has been raised from seven to nine shillings in the week for the same labourer, performing the same task, and no greater. Except something in the malt taxes, and the duties upon sugars, I do not know any one tax imposed for very many years past, which affects the labourer in any degree whatsoever; while, on the other hand, the tax upon houses not having more than seven windows (that is, upon cottages) was repealed the very year before the commencement of the present war. On the whole, I am satisfied that the humblest class, and that class which touches the most nearly on the lowest, out of which it is continually emerging, and to which it is continually falling, receives far more from public impositions than it pays. That class receives two millions sterling annually from the classes above it. It pays to no such amount towards any public contribution.

I hope it is not necessary for me to take notice of that language, so ill suited to the persons to whom it has been attributed, and so unbecoming the place in which it is said to have been uttered, concerning the present war as the cause of the high price of provisions during the greater part of the year 1796. I presume it is only to be ascribed to the intolerable licence with which the newspapers break not only the rules of decorum in real life, but even the dramatic decorum, when they personate great men, and, like bad poets, make the heroes of the piece talk more like us Grub Street scribblers, than in a style consonant to persons of gravity and importance in the state. It was easy to demonstrate the cause, and the sole cause, of that rise in the grand article and first necessary of life. It would appear that it had no more connexion with the war, than the moderate price to which all sorts of grain were reduced, soon after the return of Lord Malmesbury, had with the state of politics and the fate of his Lordship's treaty. I have quite

as good reason (that is, no reason at all) to attribute this abundance to the longer continuance of the war, as the gentlemen who personate leading members of parliament have had for giving the enhanced price to that war, at a more early period of its duration. Oh, the folly of us poor creatures, who, in the midst of our distresses, or our escapes, are ready to claw or caress one another, upon matters that so seldom depend on our wisdom or our weakness, on our good or evil conduct towards each other!

An untimely shower, or an unseasonable drought; a frost too long continued, or too suddenly broken up, with rain and tempest; the blight of the spring, or the smut of the harvest; will do more to cause the distress of the belly, than all the contrivances of all statesmen can do to relieve it. Let government protect and encourage industry, secure property, repress violence, and discountenance fraud, it is all that they have to do. In other respects, the less they meddle in these affairs the better; the rest is in the hands of our Master and theirs. We are in a constitution of things wherein—"*Modo sol nimius, modo corripit imber.*" But I will push this matter no further. As I have said a good deal upon it at various times during my public service, and have lately written something on it, which may yet see the light, I shall content myself now with observing, that the vigorous and laborious class of life has lately got, from the *bon ton* of the humanity of this day, the name of the "*labouring poor.*" We have heard many plans for the relief of the "*labouring poor.*" This puling jargon is not as innocent as it is foolish. In meddling with great affairs, weakness is never innoxious. Hitherto the name of poor (in the sense in which it is used to excite compassion) has not been used for those who can, but for those who cannot, labour—for the sick and infirm, for orphan infancy, for languishing and decrepit age; but when we affect to pity, as poor, those who must labour or the world cannot exist, we are trifling with the condition of mankind. It is the common doom of man that he must eat his bread by the sweat of his brow, that is, by the sweat of his body, or the sweat of his mind. If this toil was inflicted as a curse, it is—as might be expected from the curses of the Father of all blessings—it is tempered with many alleviations, many comforts. Every attempt to fly from it, and to

refuse the very terms of our existence, becomes much more truly a curse, and heavier pains and penalties fall upon those who would elude the tasks which are put upon them by the great Master Workman of the world, who, in his dealings with his creatures, sympathizes with their weakness, and speaking of a creation wrought by mere will out of nothing, speaks of six days of *labour* and one of *rest*. I do not call a healthy young man, cheerful in his mind, and vigorous in his arms, I cannot call such a man, *poor;* I cannot pity my kind as a kind, merely because they are men. This affected pity only tends to dissatisfy them with their condition, and to teach them to seek resources where no resources are to be found, in something else than their own industry, and frugality, and sobriety. Whatever may be the intention (which, because I do not know, I cannot dispute) of those who would discontent mankind by this strange pity, they act towards us, in the consequences, as if they were our worst enemies.

In turning our view from the lower to the higher classes, it will not be necessary for me to show at any length that the stock of the latter, as it consists in their numbers, has not yet suffered any material diminution. I have not seen or heard it asserted: I have no reason to believe it: there is no want of officers, that I have ever understood, for the new ships which we commission, or the new regiments which we raise. In the nature of things it is not with their persons, that the higher classes principally pay their contingent to the demands of war. There is another, and not less important part, which rests with almost exclusive weight upon them. They furnish the means,

> "———How war may best upheld,
> Move by her two main nerves, iron and gold,
> In all her equipage."

Not that they are exempt from contributing also by their personal service in the fleets and armies of their country. They do contribute, and in their full and fair proportion, according to the relative proportion of their numbers in the community. They contribute all the mind that actuates the whole machine. The fortitude required of them is very different from the unthinking alacrity of the common soldier

or common sailor, in the face of danger and death; it is not a passion, it is not an impulse, it is not a sentiment; it is a cool, steady, deliberate principle, always present, always equable; having no connexion with anger; tempering honour with prudence; incited, invigorated, and sustained, by a generous love of fame; informed, moderated, and directed by an enlarged knowledge of its own great public ends; flowing in one blended stream from the opposite sources of the heart and the head; carrying in itself its own commission, and proving its title to every other command, by the first and most difficult command, that of the bosom in which it resides: it is a fortitude which unites with the courage of the field the more exalted and refined courage of the council; which knows as well to retreat as to advance; which can conquer as well by delay as by the rapidity of a march, or the impetuosity of an attack; which can be, with Fabius, the black cloud that lowers on the tops of the mountains, or with Scipio, the thunderbolt of war; which, undismayed by false shame, can patiently endure the severest trial that a gallant spirit can undergo, in the taunts and provocations of the enemy, the suspicions, the cold respect, and "mouth-honour" of those from whom it should meet a cheerful obedience; which, undisturbed by false humanity, can calmly assume that most awful moral responsibility of deciding, when victory may be too dearly purchased by the loss of a single life, and when the safety and glory of their country may demand the certain sacrifice of thousands. Different stations of command may call for different modifications of this fortitude, but the character ought to be the same in all. And never, in the most "palmy state" of our martial renown, did it shine with brighter lustre, than in the present sanguinary and ferocious hostilities, wherever the British arms have been carried. But, in this most arduous and momentous conflict, which from its nature should have roused us to new and unexampled efforts, I know not how it has been, that we have never put forth half the strength which we have exerted in ordinary wars. In the fatal battles which have drenched the continent with blood, and shaken the system of Europe to pieces, we have never had any considerable army of a magnitude to be compared to the least of those by which, in former times, we so gloriously asserted our place as

protectors, not oppressors, at the head of the great commonwealth of Europe. We have never manfully met the danger in front: and when the enemy, resigning to us our natural dominion of the ocean, and abandoning the defence of his distant possessions to the infernal energy of the destroying principles, which he had planted there for the subversion of the neighbouring colonies, drove forth, by one sweeping law of unprecedented despotism, his armed multitudes on every side, to overwhelm the countries and states, which had for centuries stood the firm barriers against the ambition of France; we drew back the arm of our military force, which had never been more than half raised to oppose him. From that time we have been combating only with the other arm of our naval power; the right arm of England I admit; but which struck almost unresisted, with blows that could never reach the heart of the hostile mischief. From that time, without a single effort to regain those outworks, which ever till now we so strenuously maintained, as the strong frontier of our own dignity and safety, no less than the liberties of Europe; with but one feeble attempt to succour those brave, faithful, and numerous allies, whom, for the first time since the days of our Edwards and Henrys, we now have in the bosom of France itself; we have been intrenching, and fortifying, and garrisoning ourselves at home: we have been redoubling security on security, to protect ourselves from invasion, which has now first become to us a serious object of alarm and terror. Alas! the few of us who have protracted life in any measure near to the extreme limits of our short period, have been condemned to see strange things; new systems of policy, new principles, and not only new men, but what might appear a new species of men. I believe that any person who was of age to take a part in public affairs forty years ago, (if the intermediate space of time were expunged from his memory,) would hardly credit his senses, when he should hear from the highest authority, that an army of two hundred thousand men was kept up in this island, and that in the neighbouring island there were at least fourscore thousand more. But when he had recovered from his surprise on being told of this army, which has not its parallel, what must be his astonishment to be told again, that this mighty force was kept up for the mere purpose of

an inert and passive defence, and that in its far greater part, it was disabled by its constitution and very essence from defending us against an enemy by any one preventive stroke, or any one operation of active hostility? What must his reflections be on learning further, that a fleet of five hundred men of war, the best appointed, and to the full as ably commanded as this country ever had upon the sea, was for the greater part employed in carrying on the same system of unenterprising defence? what must be the sentiments and feelings of one who remembers the former energy of England, when he is given to understand that these two islands, with their extensive and everywhere vulnerable coast, should be considered as a garrisoned sea-town? what would such a man, what would any man think, if the garrison of so strange a fortress should be such, and so feebly commanded, as never to make a sally; and that, contrary to all which has hitherto been seen in war, an infinitely inferior army, with the shattered relics of an almost annihilated navy, ill found and ill manned, may with safety besiege this superior garrison, and, without hazarding the life of a man, ruin the place, merely by the menaces and false appearances of an attack? Indeed, indeed, my dear friend, I look upon this matter of our defensive system as much the most important of all considerations at this moment. It has oppressed me with many anxious thoughts, which, more than any bodily distemper, have sunk me to the condition in which you know that I am. Should it please Providence to restore to me, even the late weak remains of my strength, I propose to make this matter the subject of a particular discussion. I only mean here to argue, that the mode of conducting the war on our part, be it good or bad, has prevented even the common havoc of war in our population, and especially among that class, whose duty and privilege of superiority it is, to lead the way amidst the perils and slaughter of the field of battle.

The other causes, which sometimes affect the numbers of the lower classes, but which I have shown not to have existed to any such degree during this war,—penury, cold, hunger, nakedness,—do not easily reach the higher orders of society. I do not dread for them the slightest taste of these calamities from the distress and pressure of the war. They have much more to dread in that way from the confiscations, the rapines,

the burnings, and the massacres that may follow in the train of a peace, which shall establish the devastating and depopulating principles and example of the French regicides in security, and triumph, and dominion. In the ordinary course of human affairs, any check to population among men in ease and opulence is less to be apprehended from what they may suffer, than from what they enjoy. Peace is more likely to be injurious to them in that respect than war. The excesses of delicacy, repose, and satiety, are as unfavourable as the extremes of hardship, toil, and want, to the increase and multiplication of our kind. Indeed, the abuse of the bounties of nature, much more surely than any partial privation of them, tends to intercept that precious boon of a second and dearer life in our progeny, which was bestowed in the first great command to man from the All-gracious Giver of all, whose name be blessed, whether he gives or takes away. His hand, in every page of his book, has written the lesson of moderation. Our physical well-being, our moral worth, our social happiness, our political tranquillity, all depend on that control of all our appetites and passions, which the ancients designed by the cardinal virtue of *Temperance*.

The only real question to our present purpose with regard to the higher classes is, how stands the account of their stock, as it consists in wealth of every description? Have the burthens of the war compelled them to curtail any part of their former expenditure; which, I have before observed, affords the only standard of estimating property as an object of taxation? Do they enjoy all the same conveniences, the same comforts, the same elegancies, the same luxuries, in the same, or in as many different modes, as they did before the war?

In the last eleven years, there have been no less than three solemn inquiries into the finances of the kingdom, by three different committees of your House. The first was in the year 1786. On that occasion, I remember, the report of the committee was examined, and sifted and bolted to the bran, by a gentleman whose keen and powerful talents I have ever admired. He thought there was not sufficient evidence to warrant the pleasing representation which the committee had made, of our national prosperity. He did not believe that our public revenue could continue to be so productive as they had assumed. He even went the length of record-

ing his own inferences of doubt, in a set of resolutions, which now stand upon your journals. And perhaps the retrospect, on which the report proceeded, did not go far enough back, to allow any sure and satisfactory average for a ground of solid calculation. But what was the event? When the next committee sat in 1791, they found that, on an average of the last four years, their predecessors had fallen short in their estimate of the permanent taxes, by more than three hundred and forty thousand pounds a year. Surely then if I can show that, in the produce of those same taxes, and more particularly of such as affect articles of luxurious use and consumption, the four years of the war have equalled those four years of peace, flourishing, as they were, beyond the most sanguine speculations, I may expect to hear no more of the distress occasioned by the war.

The additional burdens which have been laid on some of those same articles might reasonably claim some allowance to be made. Every new advance of the price to the consumer is a new incentive to him to retrench the quantity of his consumption: and if upon the whole he pays the same, his property, computed by the standard of what he voluntarily pays, must remain the same. But I am willing to forego that fair advantage in the inquiry; I am willing that the receipts of the permanent taxes which existed before January, 1793, should be compared during the war, and during the period of peace which I have mentioned. I will go further. Complete accounts of the year 1791 were separately laid before your House. I am ready to stand by a comparison of the produce of four years up to the beginning of the year 1792, with that of the war. Of the year immediately previous to hostilities, I have not been able to obtain any perfect documents; but I have seen enough to satisfy me that, although a comparison including that year might be less favourable, yet it would not essentially injure my argument.

You will always bear in mind, my dear Sir, that I am not considering whether, if the common enemy of the quiet of Europe had not forced us to take up arms in our own defence, the spring-tide of our prosperity might not have flowed higher than the mark at which it now stands. That consideration is connected with the question of the justice and the necessity of the war. It is a question which I have long

since discussed. I am now endeavouring to ascertain whether there exists, in fact, any such necessity as we hear every day asserted, to furnish a miserable pretext for counselling us to surrender, at discretion, our conquests, our honour, our dignity, our very independence, and, with it, all that is dear to man. It will be more than sufficient for that purpose, if I can make it appear that we have been stationary during the war. What then will be said, if in reality it should be proved that there is every indication of increased and increasing wealth, not only poured into the grand reservoir of the national capital, but diffused through all the channels of all the higher classes, and giving life and activity, as it passes, to the agriculture, the manufactures, the commerce, and the navigation of the country?

The finance committee, which has been appointed in this session, has already made two reports. Every conclusion that I had before drawn, as you know, from my own observation, I have the satisfaction of seeing there confirmed by that great public authority. Large as was the sum by which the committee of 1791 found the estimate of 1786 to have been exceeded in the actual produce of four years of peace, their own estimate has been exceeded, during the war, by a sum more than one-third larger. The same taxes have yielded more than half a million beyond their calculation. They yielded this, notwithstanding the stoppage of the distilleries, against which, you may remember, I privately remonstrated. With an allowance for that defalcation, they have yielded sixty thousand pounds annually above the actual average of the preceding four years of peace. I believe this to have been without parallel in all former wars. If regard be had to the great and unavoidable burthens of the present war, I am confident of the fact.

But let us descend to particulars. The taxes which go by the general name of assessed taxes comprehend the whole, or nearly the whole, domestic establishment of the rich. They include some things which belong to the middling, and even to all but the very lowest classes. They now consist of the duties on houses and windows, on male servants, horses, and carriages. They did also extend to cottages, to female servants, waggons, and carts used in husbandry, previous to the year 1792; when, with more

enlightened policy, at the moment that the possibility of war could not be out of the contemplation of any statesman, the wisdom of parliament confined them to their present objects. I shall give the gross assessment for five years, as I find it in the appendix to the second report of your committee.

1791 ending 5th April	1792	£ 1,706,334
1792	1793	1,585,991
1793	1794	1,597,623
1794	1795	1,608,196
1795	1796	1,625,874

Here will be seen a gradual increase during the whole progress of the war: and, if I am correctly informed, the rise in the last year, after every deduction that can be made, affords the most consoling and encouraging prospect. It is enormously out of all proportion.

There are some other taxes, which seem to have a reference to the same general head. The present minister, many years ago, subjected bricks and tiles to a duty under the excise. It is of little consequence to our present consideration, whether these materials have been employed in building more commodious, more elegant, and more magnificent habitations, or in enlarging, decorating, and remodelling those, which sufficed for our plainer ancestors. During the first two years of the war, they paid so largely to the public revenue, that in 1794 a new duty was laid upon them, which was equal to one half of the old, and which has produced upwards of £165,000 in the last three years. Yet, notwithstanding the pressure of this additional weight,[1] there has

[1] This and the following tables on the same construction are compiled from the reports of the finance committee in 1791 and 1797, with the addition of the separate paper laid before the House of Commons, and ordered to be printed on the 7th of February, 1792.

BRICKS AND TILES.

Yrs. of Peace.	£	Yrs. of War.	£	
1787	94,521	1793	122,975	
1788	96,278	1794	106,811	
1789	91,773	1795	83,804	
1790	104,409	1796	94,668	
	£386,981		£408,258	Increase to 1790 £21,277.
1791	115,382	4 Yrs. to 1795	£407,842	Increase to 1791 £416.

been an actual augmentation in the consumption. The only two other articles which come under this description, are the stamp duty on gold and silver plate, and the customs on glass plates. This latter is now, I believe, the single instance of costly furniture to be found in the catalogue of our imports. If it were wholly to vanish, I should not think we were ruined. Both the duties have risen, during the war, very considerably in proportion to the total of their produce.

We have no tax among us on the most necessary articles of food. The receipts of our Custom-house, under the head of Groceries, afford us, however, some means of calculating our luxuries of the table. The articles of tea, coffee, and cocoa-nuts, I would propose to omit; and to take them instead from the excise, as best showing what is consumed at home. Upon this principle, adding them all together, (with the exception of sugar, for a reason which I shall afterwards mention,) I find that they have produced, in one mode of comparison, upwards of £272,000, and in the other mode, upwards of £165,000 more during the war than in

PLATE.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	22,707	1793 .	25,920	
1788 . . .	23,295	1794 .	23,637	
1789 . . .	22,453	1795 .	25,607	
1790 . . .	18,483	1796 .	28,513	
	£86,938		£103,677	Increase to 1790 £16,739.
1791 . . .	31,523	4 Yrs. to 1791	£95,754	Increase to 1791 £7923.

GLASS PLATES.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	——	1793 .	5,655	
1788 . . .	5,496	1794 .	5,456	
1789 . . .	4,686	1795 .	5,839	
1790 .	6,008	1796	8,871	
	£16,190		£25,821	
1791 . .	7,880	4 Yrs. to 1791	£24,070	Increase to 1791 £1751.

peace.[1] An additional duty was also laid in 1795 on tea, another on coffee, and a third on raisins, an article, together with currants, of much more extensive use than would readily be imagined. The balance in favour of our argument would have been much enhanced, if our coffee and fruit ships from the Mediterranean had arrived, last year, at their usual season. They do not appear in these accounts. This was one conse-

[1] GROCERIES.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	167,389	1793 .	124,655	
1788 . . .	133,191	1794 .	195,840	
1789 . . .	142,871	1795 .	208,242	
1790 . . .	156,311	1796 .	159,826	
	£ 599,762		£688,563	Increase to 1790 £88,801.
1791 . . .	236,727	4 Yrs. to 1791	£ 669,100	Increase to 1791 £19,463.

TEA.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	424,144	1793 .	477,644	
1788 . . .	426,660	1794 .	467,132	
1789 . . .	539,575	1795 .	507,518	
1790 . . .	417,736	1796 .	526,307	
	£1,808,115		£1,978,601	Increase to 1790 £170,486.
1791 . . .	448,709	4 Yrs. to 1791	£1,832,680	Increase to 1791 £145,921.

The additional duty imposed in 1795, produced in that year £137,656, and in 1796 £200,107.

COFFEE AND COCOA NUTS.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	17,006	1793 .	36,846	
1788 . . .	30,217	1794 .	49,177	
1789 . . .	34,784	1795 .	27,913	
1790 . . .	38,647	1796 .	19,711	
	£120,654		£133,647	Increase to 179C £12,993.
1791 . . .	41,194	4 Yrs. to 1791	£144,842	Decrease to 1791 £11,195.

The additional duty of 1795 in that year gave £16,775, and in 1796 £15,319.

quence arising (would to God that none more afflicting to Italy, to Europe, and the whole civilized world had arisen!) from our impolitic and precipitate desertion of that important maritime station. As to sugar,[1] I have excluded it from the groceries, because the account of the customs is not a perfect criterion of the consumption, much having been re-exported to the north of Europe, which used to be supplied by France; and in the official papers which I have followed, there are no materials to furnish grounds for computing this re-exportation. The increase on the face of our entries is immense during the four years of war,—little short of thirteen hundred thousand pounds.

The increase of the duties on beer has been regularly progressive, or nearly so, to a very large amount.[2] It is a good deal above a million, and is more than equal to one-eighth of the whole produce. Under this general head, some other

[1] SUGAR.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	1,065,109	1793 .	1,473,139	
1788 . . .	1,184,458	1794 .	1,392,965	
1789 . . .	1,095,106	1795 .	1,338,246	
1790 . . .	1,069,108	1796 .	1,474,899	
	£4,413,781		£5,679,249	Increase to 1790 £1,265,468.
1791 . . .	1,044,053	4 Yrs. to 1791	£4,392,725	Increase to 1791 £1,286,524.

There was a new duty on *Sugar* in 1791, which produced in 1794 £234,292, in 1795, £206,932, and in 1796 £245,024. It is not clear from the report of the Committee, whether the additional duty is included in the account given above.

[2] BEER, &c.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	1,761,429	1793 .	2,043,902	
1788 . . .	1,705,199	1794 .	2,082,053	
1789 . . .	1,742,514	1795 .	1,931,101	
1790 . . .	1,858,043	1796 .	2,294,377	
	£7,067,185		£8,351,433	Increase to 1790 £1,284,248.
1791 . . .	1,880,478	4 Yrs. to 1791	£7,186,234	Increase to 1791 £1,165,199.

liquors are included, — cider, perry, and mead, as well as vinegar and verjuice; but these are of very trifling consideration. The excise duties on Wine, having sunk a little during the two first years of the war, were rapidly recovering their level again. In 1795, a heavy additional duty was imposed upon them, and a second in the following year; yet

WINE.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	219,934	1793 .	222,887	
1788 . . .	215,578	1794 .	283,644	
1789 . . .	252,649	1795 .	317,072	
1790 . . .	308,624	1796 .	187,818	
	£996,785		£1,011,421	Increase to 1790 £14,636.
1791 . . .	336,549	4 Yrs. to 1791	£1,113,400	Decrease to 1791 £101,979.

QUANTITY IMPORTED.

Yrs. of Peace.	Tons.	Yrs. of War.	Tons.
1787 . . .	29,978	1793 . . .	22,788
1788 . . .	25,442	1794 . . .	27,868
1789 . . .	27,414	1795 . . .	32,033
1790 . . .	29,182	1796 . . .	19,079

The additional duty of 1795 produced that year £730,871, and in 1796 £394,686. A second additional duty which produced £98,165 was laid in 1796.

SWEETS.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	11,167	1793 .	11,016	
1788 . . .	7,375	1794 .	10,612	
1789 . . .	7,202	1795 .	13,321	
1790 . . .	4,953	1796 .	15,050	
	£30,697		£49,999	Increase to 1790 £19,302.
1791 . . .	13,282	4 Yrs. to 1791	£32,812	Increase to 1791 £17,187.

In 1795 an additional duty was laid on this article, which produced that year £5679, and in 1796 £9443, and in 1796 a second to commence on the 20th of June; its produce in that year was £2325.

being compared with four years of peace to the end of 1790, they actually exhibit a small gain to the revenue. And low as the importation may seem in 1796, when contrasted with any year since the French treaty in 1787, it is still more than 3000 tons above the average importation for three years previous to that period. I have added Sweets, from which our factitious wines are made; and I would have added spirits, but that the total alteration of the duties in 1789, and the recent interruption of our distilleries, rendered any comparison impracticable.

The ancient staple of our island, in which we are clothed, is very imperfectly to be traced on the books of the Custom-house: but I know that our Woollen manufactures flourish. I recollect to have seen that fact very fully established last year, from the registers kept in the West-Riding of Yorkshire. This year in the west of England, I received a similar account, on the authority of a respectable clothier in that quarter, whose testimony can less be questioned, because, in his political opinions, he is adverse, as I understand, to the continuance of the war. The principal articles of female dress, for some time past, have been Muslins and Calicoes.[1] These elegant fabrics of our own looms in the East, which serve for the remittance of our own revenues, have lately been imitated at home, with improving success, by the ingenious and enterprising manufacturers of Manchester, Paisley, and Glasgow. At the same time the importation from Bengal has kept pace with the extension of our own dexterity and industry; while the sale of our printed goods, of both kinds, has been with equal steadiness advanced, by the

[1] MUSLINS AND CALICOES.

Yrs. of Peace.	£	Yrs. of War.	£	
1788 . . .	129,297	1793 .	173.050	
1789 . . .	138,660	1794 .	104,902	
1790 . . .	126,267	1795 .	103,856	
1791 . . .	128,364	1796 .	272,544	
	£522,588		£654,352	Increase to 179: £131,764.

This table begins with 1788. The net produce of the preceding year is not in the report whence the table is taken

taste and execution of our designers and artists.[1] Our woollens and cottons, it is true, are not all for the home market. They do not distinctly prove what is my present point, our own wealth by our own expense. I admit it: we export them in great and growing quantities: and they, who croak themselves hoarse about the decay of our trade, may put as much of this account as they choose to the creditor side of money received from other countries in payment for British skill and labour. They may settle the items to their own liking, where all goes to demonstrate our riches. I shall be contented here with whatever they will have the goodness to leave me; and pass to another entry, which is less ambiguous; I mean that of Silk.[2] The manufactory itself is a forced plant. We have been obliged to guard it from foreign competition by very strict prohibitory laws. What we import is the raw and prepared material, which is worked up in various ways, and worn in various shapes by both

[1] PRINTED GOODS.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	142,000	1793 .	191,566	
1788 . . .	154,486	1794 .	190,554	
1789 . . .	153,202	1795 .	197,416	
1790 . . .	167,156	1796 .	230,530	
	£616,844		£810,066	Increase to 1790 £193,222.
1791 . .	£191,489	4 Yrs. to 1791	£666,333	Increase to 1791 £143,733.

These duties for 1787 are blended with several others. The proportion of printed goods to the other articles for four years was found to be one-fourth. That proportion is here taken.

[2] SILK.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	159,912	1793 .	209,915	
1788 . . .	123,998	1794 .	221,306	
1789 . . .	157,730	1795 .	210,725	
1790 . . .	212,522	1796 .	221,007	
	£654,162		£862,955	Increase to 1790 £208,793.
1791 . . .	379,123	4 Yrs. to 1791	£773,378	Increase to 1791 £89,577.

sexes. After what we have just seen, you will probably be surprised to learn that the quantity of silk imported during the war has been much greater than it was previously in peace; and yet we must all remember to our mortification, that several of our silk ships fell a prey to citizen Admiral Richery. You will hardly expect me to go through the tape and thread, and all the other small wares of haberdashery and millinery to be gleaned up among our imports. But I shall make one observation, and with great satisfaction, respecting them. They gradually diminish, as our own manufactures of the same description spread into their places; while the account of ornamental articles which our country does not produce, and we cannot wish it to produce, continues upon the whole to rise, in spite of all the caprices of fancy and fashion. Of this kind are the different Furs[1] used for muffs, trimmings, and linings, which, as the chief of the kind, I shall particularize. You will find them below.

The diversions of the higher classes form another, and the only remaining, head of inquiry into their expenses. I mean those diversions which distinguish the country and the town life; which are visible and tangible to the statesman; which have some public measure and standard. And here when I look to the report of your committee, I for the first time perceive a failure. It is clearly so. Whichever way I reckon the four years of peace, the old tax on the sports of the field has certainly proved deficient since the war. The same money, however, or nearly the same, has been paid to government; though the same number of individuals have

[1] FURS.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	3,463	1793 .	2,829	
1788 . . .	2,957	1794 .	3,353	
1789 . . .	1,151	1795 .	3,266	
1790 . . .	3,328	1796 .	6,138	
	£10,899		£15,586	Increase to 1790 £4687.
1791 . . .	£5,731	4 Yrs. to 1791	£13,167	Increase to 179 £2419.

The skins here selected from the custom-house accounts are, *Black Bear, Ordinary Fox, Marten, Mink, Musquash, Otter, Raccoon,* and *Wolf.*

not contributed to the payment. An additional tax was laid in 1791, and during the war has produced upwards of £61,000; which is about £4000 more than the decrease of the old tax, in one scheme of comparison; and about £4000 less, in the other scheme. I might remark that the amount of the new tax, in the several years of the war, by no means bears the proportion which it ought to the old. There seems to be some great irregularity or other in the receipt: but I do not think it worth while to examine into the argument. I am willing to suppose that many who, in the idleness of peace, made war upon partridges, hares, and pheasants, may now carry more noble arms against the enemies of their country. Our political adversaries may do what they please with that concession. They are welcome to make the most of it. I am sure of a very handsome set-off in the other branch of expense,—the amusements of a town life.

There is much gaiety, and dissipation, and profusion, which must escape, and disappoint, all the arithmetic of political economy. But the theatres are a prominent feature. They are established through every part of the kingdom, at a cost unknown till our days. There is hardly a provincial capital which does not possess, or which does not aspire to possess, a theatre-royal. Most of them engage, for a short time at a vast price, every actor or actress of name in the metropolis; a distinction which, in the reign of my old friend Garrick, was confined to very few. The dresses, the scenes, the decorations of every kind, I am told, are in a new style of splendour and magnificence; whether to the advantage of our dramatic taste, upon the whole, I very much doubt. It is a show and a spectacle, not a play, that is exhibited. This is undoubtedly in the genuine manner of the Augustan age, but in a manner which was censured by one of the best poets and critics of that or any age:

> . . . . . migravit ab aure voluptas
> Omnis ad incertos oculos, et gaudia vana:
> Quatuor aut plures aulæa premuntur in horas,
> Dum fugiunt equitum turmæ, peditumque catervæ;—

I must interrupt the passage, most fervently to deprecate and abominate the sequel,

> Mox trahitur manibus regum fortuna retortis.

I hope that no French fraternization, which the relations of peace and amity with systematized regicide would assuredly, sooner or later, draw after them, even if it should overturn our happy constitution itself, could so change the hearts of Englishmen, as to make them delight in representations and processions, which have no other merit than that of degrading and insulting the name of royalty. But good taste, manners, morals, religion, all fly, wherever the principles of Jacobinism enter: and we have no safety against them but in arms.

The proprietors, whether in this they follow or lead what is called the town, to furnish out these gaudy and pompous entertainments, must collect so much more from the public. It was but just before the breaking out of hostilities, that they levied for themselves the very tax, which, at the close of the American war, they represented to Lord North as certain ruin to their affairs to demand for the state. The example has since been imitated by the managers of our Italian Opera. Once during the war, if not twice, (I would not willingly mistate anything, but I am not very accurate on these subjects,) they have raised the price of their subscription. Yet I have never heard that any lasting dissatisfaction has been manifested, or that their houses have been unusually and constantly thin. On the contrary, all the three theatres have been repeatedly altered, and refitted, and enlarged, to make them capacious of the crowds that nightly flock to them; and one of those huge and lofty piles, which lifts its broad shoulders in gigantic pride, almost emulous of the temples of God, has been reared from the foundation at a charge of more than fourscore thousand pounds, and yet remains a naked, rough, unsightly heap.

I am afraid, my dear sir, that I have tired you with these dull though important details. But we are upon a subject, which, like some of a higher nature, refuses ornament, and is contented with conveying instruction. I know, too, the obstinacy of unbelief in those perverted minds which have no delight but in contemplating the supposed distress, and predicting the immediate ruin, of their country. These birds of evil presage, at all times, have grated our ears with their melancholy song; and, by some strange fatality or other, it has generally happened, that they have poured forth

their loudest and deepest lamentations at the periods of our most abundant prosperity. Very early in my public life, I had occasion to make myself a little acquainted with their natural history. My first political tract in the collection, which a friend has made of my publications, is an answer to a very gloomy picture of the state of the nation, which was thought to have been drawn by a statesman of some eminence in his time. That was no more than the common spleen of disappointed ambition: in the present day, I fear that too many are actuated by a more malignant and dangerous spirit. They hope, by depressing our minds with a despair of our means and resources, to drive us, trembling and unresisting, into the toils of our enemies, with whom, from the beginning of the Revolution in France, they have ever moved in strict concert and co-operation. If, with the report of your finance committee in their hands, they can still affect to despond, and can still succeed, as they do, in spreading the contagion of their pretended fears among well-disposed, though weak men; there is no way of counteracting them, but by fixing them down to particulars. Nor must we forget that they are unwearied agitators, bold assertors, dexterous sophisters. Proof must be accumulated upon proof to silence them. With this view I shall now direct your attention to some other striking and unerring indications of our flourishing condition; and they will, in general, be derived from other sources, but equally authentic; from other reports and proceedings of both Houses of Parliament, all of which unite with wonderful force of consent in the same general result. Hitherto we have seen the superfluity of our capital discovering itself only in procuring superfluous accommodation and enjoyment, in our houses, in our furniture, in our establishments, in our eating and drinking, our clothing, and our public diversions: we shall now see it more beneficially employed in improving our territory itself: we shall see part of our present opulence, with provident care, put out to usury for posterity.

To what ultimate extent it may be wise, or practicable, to push Inclosures of common and waste lands, may be a question of doubt, in some points of view: but no person thinks them already carried to excess; and the relative magnitude of the sums laid out upon them gives us a standard of esti-

mating the comparative situation of the landed interest Your House, this session, appointed a committee on waste lands, and they have made a report by their chairman, an honourable baronet, for whom the minister the other day (with very good intentions, I believe, but with little real profit to the public) thought fit to erect a board of agriculture. The account, as it stands there, appears sufficiently favourable. The greatest number of inclosing bills, passed in any one year of the last peace, does not equal the smallest annual number in the war; and those of the last year exceed, by more than one half, the highest year of peace. But what was my surprise, on looking into the late report of the secret committee of the Lords, to find a list of these bills during the war, differing in every year, and larger[1] on the whole, by nearly one third! I have checked this account by the statute-book, and find it to be correct. What new brilliancy then does it throw over the prospect, bright as it was before! The number during the last four years has more than doubled that of the four years immediately preceding; it has surpassed the five years of peace, beyond which the Lords' committees have not gone; it has even surpassed (I have verified the fact) the whole ten years of peace. I cannot stop here. I cannot advance a single step in this inquiry, without being obliged to cast my eyes back to the period when I first knew the country. These bills, which had begun in the reign of Queen Anne, had passed every year in greater or less numbers from the year 1723; yet, in all that space of time, they had not reached the amount of any two years during the present war; and though soon after that time they rapidly increased, still, at the accession of his present Majesty, they were very far short of the number passed in the four years of hostilities.

[1] Report of the Lords' Committee of Secrecy, ordered to be printed, 28th April, 1797, Appendix 44.

INCLOSURE BILLS.

Yrs. of Peace.		Yrs. of War.	
1789	33	1793	60
1790	25	1794	73
1791	40	1795	77
1792	40	1796	72
	138		282

In my first letter I mentioned the state of our Inland Navigation, neglected as it had been from the reign of King William to the time of my observation. It was not till the present reign, that the Duke of Bridgewater's canal first excited a spirit of speculation and adventure in this way. This spirit showed itself, but necessarily made no great progress, in the American war. When peace was restored, it began of course to work with more sensible effect; yet, in ten years from that event, the bills passed on that subject were not so many as from the year 1793 to the present session of parliament. From what I can trace on the statute-book, I am confident that all the capital expended in these projects during the peace, bore no degree of proportion (I doubt on very grave consideration whether all that was ever so expended was equal) to the money which has been raised for the same purposes, since the war.[1] I know, that in the last four years of peace, when they rose regularly and rapidly, the sums specified in the acts were not near one-third of the subsequent amount. In the last session of parliament, the grand junction company, as it is called, having sunk half a million, (of which I feel the good effects at my own door,) applied to your House for permission to subscribe half as much more among themselves. This grand junction is an inosculation of the grand trunk: and in the present session, the latter company has obtained the authority of parliament, to float two hundred acres of land, for the purpose of forming a reservoir, thirty feet deep, two hundred yards wide at the head, and two miles in length; a lake which may almost vie with that which once fed the now obliterated canal of Languedoc.

The present war is, above all others, (of which we have

[1] NAVIGATION AND CANAL BILLS.

Yrs. of Peace.		Yrs. of War.	
1789	3	1793	28
1790	8	1794	18
1791	10	1795	11
1792	9	1796	12
	30		69
Money raised	£2,377,200		£7,415,100

heard or read,) a war against landed property. That description of property is in its nature the firm base of every stable government; and has been so considered by all the wisest writers of the old philosophy, from the time of the Stagyrite, who observes that the agricultural class of all others is the least inclined to sedition. We find it to have been so regarded in the practical politics of antiquity, where they are brought more directly home to our understandings and bosoms in the history of Rome, and above all, in the writings of Cicero. The country tribes were always thought more respectable than those of the city. And if in our own history there is any one circumstance to which, under God, are to be attributed the steady resistance, the fortunate issue, and sober settlement, of all our struggles for liberty, it is, that while the landed interest, instead of forming a separate body, as in other countries, has, at all times, been in close connexion and union with the other great interests of the country, it has been spontaneously allowed to lead, and direct, and moderate, all the rest. I cannot, therefore, but see with singular gratification, that during a war which has been eminently made for the destruction of the landed proprietors, as well as of priests and kings, as much has been done, by public works, for the permanent benefit of their stake in this country, as in all the rest of the current century, which now touches to its close. Perhaps, after this, it may not be necessary to refer to private observation; but I am satisfied, that, in general, the rents of lands have been considerably increased: they are increased very considerably indeed, if I may draw any conclusion from my own little property of that kind. I am not ignorant, however, where our public burdens are most galling. But all of this class will consider who they are that are principally menaced; how little the men of their description in other countries, where this revolutionary fury has but touched, have been found equal to their own protection; how tardy, and unprovided, and full of anguish, is their flight, chained down as they are by every tie to the soil; how helpless they are, above all other men, in exile, in poverty, in need, in all the varieties of wretchedness; and then let them well weigh what are the burdens to which they ought not to submit for their own salvation.

Many of the authorities which I have already adduced, or to which I have referred, may convey a competent notion of some of our principal manufactures. Their general state will be clear from that of our external and internal commerce, through which they circulate, and of which they are at once the cause and effect. But the communication of the several parts of the kingdom with each other, and with foreign countries, has always been regarded as one of the most certain tests to evince the prosperous or adverse state of our trade in all its branches. Recourse has usually been had to the revenue of the post-office with this view. I shall include the product of the tax which was laid in the last war, and which will make the evidence more conclusive, if it shall afford the same inference:—I allude to the post-horse duty, which shows the personal intercourse within the kingdom, as the post-office shows the intercourse by letters, both within and without. The first of these standards, then, exhibits an increase, according to my former schemes of comparison, from an eleventh to a twentieth part of the whole duty.[1] The post-office gives still less consolation to those who are miserable, in proportion as the country feels no misery. From the commencement of the war, to the month of April, 1796, the gross produce had increased by nearly one-sixth of the whole sum, which the state now derives from that fund. I find that the year ending 5th of April, 1793, gave £627,592, and the year ending at the same quarter, 1796, £750,637, after a fair deduction having been made for the alteration, (which, you know, on grounds of policy I never approved,) in your privilege of franking. I have seen no formal document subsequent to that period, but I have been credibly

[1] POST-HORSE DUTY.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	169,410	1793 .	191,488	
1788 . . .	204,659	1794 .	202,884	
1789 . . .	170,554	1795 .	196,691	
1790 . . .	181,155	1796 .	204,061	
	£725,778		£795,124	Increase to 1790 £69,346.
1791 . . .	198,634	4 Yrs. to 1791	£755,002	Increase to 1791 £40,122.

informed there is very good ground to believe, that the revenue of the post-office [1] still continues to be regularly and largely upon the rise.

What is the true inference to be drawn from the annual number of bankruptcies, has been the occasion of much dispute. On one side, it has been confidently urged as a sure symptom of a decaying trade: on the other side, it has been insisted, that it is a circumstance attendant upon a thriving trade; for that the greater is the whole quantity of trade, the greater of course must be the positive number of failures, while the aggregate success is still in the same proportion. In truth, the increase of the number may arise from either of those causes. But all must agree in one conclusion, that, if the number diminishes, and, at the same time, every other sort of evidence tends to show an augmentation of trade, there can be no better indication. We have already had very ample means of gathering, that the year

[1] The above account is taken from a paper which was ordered by the House of Commons to be printed, 8th December, 1796. From the gross produce of the year ending 5th April, 1796, there has been deducted in that statement the sum of £36,666, in consequence of the regulation on franking, which took place on the 5th May, 1795, and was computed at £40,000 per ann. To show an equal number of years, both of peace and war, the accounts of two preceding years are given in the following table, from a Report made since Mr. Burke's death, by a committee of the House of Commons appointed to consider the claims of Mr. Palmer, the late Comptroller-general; and for still greater satisfaction, the number of letters, inwards and outwards, have been added, except for the year 1790—1791. The letter-book for that year is not to be found.

POST OFFICE. Gross Revenue.			Number of Letters. Inwards.	Outwards.
Apr. 1790 .	1791 .	575,079 . .	—	—
1791 .	1792 .	585,432 . .	6,391,149	5,081,344
1792 .	1793 .	627,592 . .	6,584,867	5,041,137
1793 .	1794 .	691,268 . .	7,094,777	6,537,234
1794 .	1795 .	705,319 . .	7,071,029	7,473,626
1795 .	1796 .	750,637 . .	7,641,077	8,597,167

From the last-mentioned Report it appears that the accounts have not been completely and authentically made up, for the years ending 5th April, 1796 and 1797, but on the Receiver-general's book there is an increase of the latter year over the former, equal to something more than 5 per cent.

1796 was a very favourable year of trade, and in that year the number of bankruptcies was at least one-fifth below the usual average. I take this from the declaration of the lord chancellor in the House of Lords.[1] He professed to speak from the records of chancery; and he added another very striking fact, that on the property actually paid into his court, (a very small part, indeed, of the whole property of the kingdom,) there had accrued in that year a net surplus of eight hundred thousand pounds, which was so much new capital.

But the real situation of our trade, during the whole of this war, deserves more minute investigation. I shall begin with that, which, though the least in consequence, makes perhaps the most impression on our senses, because it meets our eyes in our daily walks;—I mean our retail trade. The exuberant display of wealth in our shops was the sight which most amazed a learned foreigner of distinction who lately resided among us: his expression, I remember, was, that "*they seemed to be bursting with opulence into the streets.*" The documents which throw light on this subject are not many; but they all meet in the same point: all concur in exhibiting an increase. The most material are the general licences[2] which the law requires to be taken by all dealers in excisable commodities. These seem to be subject to considerable fluctuations. They have not been so low in any year of the war, as in the years 1788 and 1789, nor ever so high in peace, as in the first year of the war. I should next state the licences to dealers in spirits and wine, but the change in them which took place in 1789 would give an

[1] In a debate, 30th December, 1796, on the return of Lord Malmesbury.—See Woodfall's Parliamentary Debates, vol. xiii. page 591.

[2] GENERAL LICENCES.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	44,030	1793 .	45,568	
1788 . . .	40,882	1794 .	42,129	
1789 . . .	39,917	1795 .	43,350	
1790 . . .	41,970	1796 .	41,190	
	£166,799		£170,237	Increase to 1790 £3438.
1791 . . .	44,240	4 Yrs. to 1791	£167,009	Increase to 1791 £3228.

unfair advantage to my argument. I shall therefore content myself with remarking, that from the date of that change the spirit licences kept nearly the same level till the stoppage of the distilleries in 1795. If they dropped a little, and it was but little, the wine licences, during the same time, more than countervailed that loss to the revenue; and it is remarkable with regard to the latter, that in the year 1796, which was the lowest in the excise duties on wine itself, as well as in the quantity imported, more dealers in wine appear to have been licensed than in any former year, excepting the first year of the war. This fact may raise some doubt, whether the consumption has been lessened so much as, I believe, is commonly imagined. The only other retail-traders, whom I found so entered as to admit of being selected, are tea-dealers and sellers of gold and silver plate; both of whom seem to have multiplied very much in proportion to their aggregate number.[1] I have kept apart one set of licensed sellers, because I am aware that our antagonists may be inclined to triumph a little, when I name auctioneers

[1] DEALERS IN TEA.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	10,934	1793 .	13,939	
1788 . . .	11,949	1794 .	14,315	
1789 . . .	12,501	1795 .	13,956	
1790 . . .	13,126	1796 .	14,830	
	£48,510		£57,040	Increase to 1790 £8530
1791 . . .	13,921	4 Yrs. to 1791	£51,497	Increase to 1791 £5543.

SELLERS OF PLATE.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	6,593	1793 .	8,178	
1788 . . .	7,953	1794 .	8,296	
1789 . . .	7,348	1795 .	8,128	
1790 . . .	7,988	1796	8,835	
	£29,882		£33,437	Increase to 1790 £3555.
1791 . . .	8,327	4 Yrs. to 1791	£31,616	Increase to 1791 £1,821.

and auctions. They may be disposed to consider it as a sort of trade, which thrives by the distress of others. But if they will look at it a little more attentively, they will find their gloomy comfort vanish. The public income from these licences has risen with very great regularity, through a series of years, which all must admit to have been years of prosperity. It is remarkable too, that in the year 1793, which was the great year of bankruptcies, these duties on auctioneers and auctions[1] fell below the mark of 1791; and in 1796, which year had one-fifth less than the accustomed average of bankruptcies, they mounted at once beyond all former examples. In concluding this general head, will you permit me, my dear sir, to bring to your notice an humble, but industrious and laborious set of chapmen, against whom the vengeance of your House has sometimes been levelled, with what policy, I need not stay to inquire, as they have escaped without much injury.[2]

[1] AUCTIONS AND AUCTIONEERS.

Yrs. of Peace.	£	Yrs. of War.	£	
1787 . . .	48,964	1793 .	70,004	
1788 . . .	53,993	1794 .	82,659	
1789 . . .	52,024	1795 .	86,890	
1790 . . .	53,156	1796 .	109,594	
	£208,137		£349,147	Increase to 1790 £141,010.
1791 . . .	70,973	4 Yrs. to 1791	£230,146	Increase to 1791 £119,001.

[2] Since Mr. Burke's death, a fourth Report of the Committee of Finance has made its appearance. An account is there given from the Stamp-office of the gross produce of duties on Hawkers and Pedlars, for four years of peace and four of war. It is therefore added in the manner of the other tables.

HAWKERS AND PEDLARS.

Yrs. of Peace.	£	Yrs. of War.	£
1789 . . .	6,132	1793 . . .	6,042
1790 . . .	6,708	1794 . . .	6,104
1791 . . .	6,482	1795 . . .	6,795
1792 . . .	6,008	1796 . .	7,882
	£25,330		£26,823

Increase in 4 Years of War £1.493

The hawkers and pedlars, I am assured, are still doing well, though from some new arrangements respecting them made in 1789, it would be difficult to trace their proceedings in any satisfactory manner.

When such is the vigour of our traffic in its minutest ramifications, we may be persuaded that the root and the trunk are sound. When we see the life-blood of the state circulate so freely through the capillary vessels of the system, we scarcely need inquire, if the heart performs its functions aright. But let us approach it; let us lay it bare, and watch the systole and diastole, as it now receives, and now pours forth, the vital stream through all the members. The port of London has always supplied the main evidence of the state of our commerce. I know, that amidst all the difficulties and embarrassments of the year 1793, from causes unconnected with, and prior to, the war, the tonnage of ships in the Thames actually rose. But I shall not go through a detail of official papers on this point. There is evidence which has appeared this very session before your House, infinitely more forcible and impressive to my apprehension, than all the journals and ledgers of all the inspectors-general from the days of Davenant. It is such as cannot carry with it any sort of fallacy. It comes, not from one set, but from many opposite sets of witnesses, who all agree in nothing else; witnesses of the gravest and most unexceptionable character, and who confirm what they say, in the surest manner, by their conduct. Two different bills have been brought in for improving the port of London. I have it from very good intelligence, that when the project was first suggested from necessity, there were no less than eight different plans, supported by eight different bodies of subscribers. The cost of the least was estimated at two hundred thousand pounds, and of the most extensive, at twelve hundred thousand. The two, between which the contest now lies, substantially agree (as all the others must have done) in the motives and reasons of the preamble: but I shall confine myself to that bill which is proposed on the part of the mayor, aldermen, and common council, because I regard them as the best authority, and their language in itself is fuller and more precise. I certainly see them complain of the "great delays, accidents, damages, losses, and

extraordinary expenses, which are almost continually sustained, to the hindrance and discouragement of commerce, and the great injury of the public revenue." But what are the causes to which they attribute their complaints? The first is, "THAT FROM THE VERY GREAT AND PROGRESSIVE INCREASE OF THE NUMBER AND SIZE OF SHIPS AND OTHER VESSELS TRADING TO THE PORT OF LONDON; the river Thames is, in general, so much crowded, that the navigation of a considerable part of the river is rendered tedious and dangerous; and there is much want of room for the safe and convenient mooring of vessels, and constant access to them." The second is of the same nature. It is the want of regulations and arrangements, never before found necessary, for expedition and facility. The third is of another kind, but to the same effect; "that the legal quays are too confined, and there is not sufficient accommodation for the landing and shipping of cargoes." And the fourth and last is still different; they describe "the avenues to the legal quays" (which, little more than a century since, the great fire of London opened and dilated beyond the measure of our then circumstances) "to be now much too narrow and incommodious for the great concourse of carts and other carriages usually passing and repassing there." Thus our trade has grown too big for the ancient limits of art and nature. Our streets, our lanes, our shores, the river itself, which has so long been our pride, are impeded, and obstructed, and choked up by our riches. They are, like our shops, "bursting with opulence." To these misfortunes, to these distresses and grievances alone, we are told it is to be imputed that still more of our capital has not been pushed into the channel of our commerce, to roll back in its reflux still more abundant capital, and fructify the national treasury in its course. Indeed, my dear sir, when I have before my eyes this consentient testimony of the corporation of the city of London, the West-India merchants, and all the other merchants who promoted the other plans, struggling and contending which of them shall be permitted to lay out their money in consonance with their testimony; I cannot turn aside to examine what one or two violent petitions, tumultuously voted by real or pretended liverymen of London, may have said of the utter destruction and annihilation of trade.

This opens a subject on which every true lover of his country, and, at this crisis, every friend to the liberties of Europe and of social order in every country, must dwell and expatiate with delight. I mean to wind up all my proofs of our astonishing and almost incredible prosperity with the valuable information given to the secret committee of the Lords by the inspector-general. And here I am happy that I can administer an antidote to all despondence, from the same dispensary from which the first dose of poison was supposed to have come. The report of that committee is generally believed to have derived much benefit from the labours of the same noble lord, who was said, as the author of the pamphlet of 1795, to have led the way in teaching us to place all our hope on that very experiment, which he afterwards declared in his place to have been from the beginning utterly without hope. We have now his authority to say, that, as far as our resources were concerned, the experiment was equally without necessity.

"It appears," as the committee has very justly and satisfactorily observed, "by the accounts of the value of the imports and exports for the last twenty years, produced by Mr. Irving, that the demand for cash to be sent abroad" (which by the way, including the loan to the Emperor, was nearly one-third less sent to the continent of Europe than in the seven years' war) "was greatly compensated by a very large balance of commerce in favour of this kingdom; greater than was ever known in any preceding period. The value of the exports of the last year amounted, according to the valuation on which the accounts of the inspector-general are founded, to £30,424,184; which is more than double what it was in any year of the American war, and one-third more than it was on an average during the last peace, previous to the year 1792; and though the value of the imports to this country has, during the same peace, greatly increased, the excess of the value of the exports above that of the imports, which constitutes the balance of trade, has augmented even in a greater proportion." These observations might perhaps be branched out into other points of view, but I shall leave them to your own active and ingenious mind. There is another and still more important light in which the inspector-general's information may be seen; and that

is, as affording a comparison of some circumstances in this war, with the commercial history of all our other wars in the present century.

In all former hostilities, our exports gradually declined in value, and then (with one single exception) ascended again, till they reached and passed the level of the preceding peace. But this was a work of time, sometimes more, sometimes less, slow. In Queen Anne's war which began in 1702, it was an interval of ten years before this was effected. Nine years only were necessary in the war of 1739 for the same operation. The seven years' war saw the period much shortened: hostilities began in 1755; and in 1758, the fourth year of the war, the exports mounted above the peace-mark. There was, however, a distinguishing feature of that war, that our tonnage, to the very last moment, was in a state of great depression, while our commerce was chiefly carried on by foreign vessels. The American war was darkened with singular and peculiar adversity. Our exports never came near to their peaceful elevation, and our tonnage continued, with very little fluctuation, to subside lower and lower.[1] On the other hand, the present war, with regard to our commerce, has the white mark of as singular felicity. If from internal causes, as well as the consequence of hostilities, the tide ebbed in 1793, it rushed back again with a bore in the following year; and from that time has continued to swell, and run, every successive year, higher and higher into all our ports. The value of our exports last year above the year 1792 (the mere increase of our commerce during the war) is equal to the average value of all the exports during the wars of William and Anne.

It has been already pointed out, that our imports have not kept pace with our exports; of course, on the face of the account, the balance of trade, both positively and comparatively considered, must have been much more than ever in our favour. In that early little tract of mine, to which I have already more than once referred, I made many observations on the usual method of computing that balance, as well as the usual objection to it, that the entries at the custom-

[1] This account is extracted from different parts of Mr. Chalmers' estimate. It is but just to mention, that, in Mr. Chalmers' estimate, the sums are uniformly lower than those of the same year in Mr. Irving's account.

house were not always true. As you probably remember them, I shall not repeat them here. On the one hand, I am not surprised that the same trite objection is perpetually renewed by the detractors of our national affluence; and, on the other hand, I am gratified in perceiving that the balance of trade seems to be now computed in a manner much clearer than it used to be from those errors which I formerly noticed. The inspector-general appears to have made his estimate with every possible guard and caution. His opinion is entitled to the greatest respect. It was in substance, (I shall again use the words of the Report, as much better than my own,) "That the true balance of our trade amounted, on a medium of the four years preceding January, 1796, to upwards of £6,500,000 per annum, exclusive of the profits arising from our East and West-India trade, which he estimates at upwards of £4,000,000 per annum, exclusive of the profits derived from our fisheries." So that, including the fisheries, and making a moderate allowance for the exceedings, which Mr. Irving himself supposes, beyond his calculation, without reckoning what the public creditors themselves pay to themselves, and without taking one shilling from the stock of the landed interest; our colonies, our Oriental possessions, our skill and industry, our commerce, and navigation, at the commencement of this year, were pouring a new annual capital into the kingdom; hardly half a million short of the whole interest of that tremendous debt, from which we are taught to shrink in dismay, as from an overwhelming and intolerable oppression.

If then the real state of this nation is such as I have described, and I am only apprehensive that you may think I have taken too much pains to exclude all doubt on this question; if no class is lessened in its numbers, or in its stock, or in its convenience, or even its luxuries; if they build as many habitations, and as elegant and as commodious as ever, and furnish them with every chargeable decoration, and every prodigality of ingenious invention that can be thought of by those who even encumber their necessities with superfluous accommodation; if they are as numerously attended; if their equipages are as splendid; if they regale at table with as much or more variety of plenty than ever; if they are clad in as expensive and changeful a diversity accord-

ing to their tastes and modes; if they are not deterred from the pleasures of the field by the charges which government has wisely turned from the culture to the sports of the field; if the theatres are as rich, and as well filled, and greater, and at a higher price than ever; and (what is more important than all) if it is plain from the treasures which are spread over the soil, or confided to the winds and the seas, that there are as many who are indulgent to their propensities of parsimony, as others to their voluptuous desires, and that the pecuniary capital grows instead of diminishing; on what ground are we authorized to say that a nation, gamboling in an ocean of superfluity, is undone by want? With what face can we pretend, that they who have not denied any one gratification to any one appetite, have a right to plead poverty in order to famish their virtues, and to put their duties on short allowance? That they are to take the law from an imperious enemy, and can contribute no longer to the honour of their king, to the support of the independence of their country, to the salvation of that Europe, which, if it falls, must crush them with its gigantic ruins? How can they affect to sweat, and stagger, and groan, under their burthens, to whom the mines of Newfoundland, richer than those of Mexico and Peru, are now thrown in as a make-weight in the scale of their exorbitant opulence? What excuse can they have to faint, and creep, and cringe, and prostrate themselves at the footstool of ambition and crime, who, during a short though violent struggle, which they have never supported with the energy of men, have amassed more to their annual accumulation, than all the well-husbanded capital that enabled their ancestors, by long, and doubtful, and obstinate conflicts, to defend, and liberate, and vindicate the civilized world? But I do not accuse the people of England. As to the great majority of the nation, they have done whatever in their several ranks, and conditions, and descriptions, was required of them by their relative situations in society; and from those the great mass of mankind cannot depart without the subversion of all public order. They look up to that government which they obey that they may be protected. They ask to be led and directed by those rulers whom Providence and the laws of their country have set over them, and under their guidance to walk in the ways of safety and

honour. They have again delegated the greatest trust which they have to bestow, to those faithful representatives who made their true voice heard against the disturbers and destroyers of Europe. They suffered, with unapproving acquiescence, solicitations, which they had in no shape desired, to an unjust and usurping power, whom they had never provoked, and whose hostile menaces they did not dread. When the exigencies of the public service could only be met by their voluntary zeal, they started forth with an ardour which outstripped the wishes of those who had injured them by doubting whether it might not be necessary to have recourse to compulsion. They have in all things reposed an enduring, but not an unreflecting, confidence. That confidence demands a full return, and fixes a responsibility on the ministers entire and undivided. The people stands acquitted, if the war is not carried on in a manner suited to its objects. If the public honour is tarnished; if the public safety suffers any detriment; the ministers, not the people, are to answer it, and they alone. Its armies, its navies, are given to them without stint or restriction. Its treasures are poured out at their feet. Its constancy is ready to second all their efforts. They are not to fear a responsibility for acts of manly adventure. The responsibility which they are to dread is, lest they should show themselves unequal to the expectation of a brave people. The more doubtful may be the constitutional and economical questions upon which they have received so marked a support, the more loudly they are called upon to support this great war, for the success of which their country is willing to supersede considerations of no slight importance. Where I speak of responsibility, I do not mean to exclude that species of it which the legal powers of the country have a right finally to exact from those who abuse a public trust; but high as this is, there is a responsibility which attaches on them, from which the whole legitimate power of this kingdom cannot absolve them; there is a responsibility to conscience and to glory; a responsibility to the existing world, and to that posterity, which men of their eminence cannot avoid for glory or for shame; a responsibility to a tribunal, at which, not only ministers, but kings and parliaments, but even nations themselves, must one day answer.

LETTER FROM LORD AUCKLAND TO THE RIGHT HONOURABLE EDMUND BURKE.

Eden Farm, Kent, Oct. 28th, 1795.

My Dear Sir,

Though in the stormy ocean of the last twenty-three years we have seldom sailed on the same tack, there has been nothing hostile in our signals or manœuvres; and, on my part at least, there has been a cordial disposition towards friendly and respectful sentiments. Under that influence I now send to you a small work, which exhibits my fair and full opinions on the arduous circumstances of the moment, "as far as the cautions necessary to be observed will permit me to go beyond general ideas."

Three or four of those friends with whom I am most connected in public and private life, are pleased to think that the statement in question (which at first made part of a confidential paper) may do good: and, accordingly, a very large impression will be published to-day. I neither seek to avow the publication, nor do I wish to disavow it. I have no anxiety in that respect, but to contribute my mite to do service, at a moment when service is much wanted.

I am, my dear Sir,
most sincerely yours,

R^t H^ble Edm^d Burke. Auckland.

LETTER FROM THE RIGHT HONOURABLE EDMUND BURKE TO LORD AUCKLAND.

My Dear Lord,

I am perfectly sensible of the very flattering honour you have done me in turning any part of your attention towards a dejected old man, buried in the anticipated grave of

a feeble old age, forgetting, and forgotten, in an obscure and melancholy retreat.

In this retreat, I have nothing relative to this world to do, but to study all the tranquillity that in the state of my mind I am capable of. To that end I find it but too necessary to call to my aid an oblivion of most of the circumstances, pleasant and unpleasant, of my life; to think as little, and indeed to know as little, as I can, of everything that is doing about me; and above all, to divert my mind from all presagings and prognostications of what I must (if I let my speculations loose) consider as of absolute necessity to happen after my death, and possibly even before it. Your address to the Public, which you have been so good as to send to me, obliges me to break in upon that plan, and to look a little on what is behind, and very much on what is before, me. It creates in my mind a variety of thoughts, and all of them unpleasant.

It is true, my Lord, what you say, that through our public life we have generally sailed on somewhat different tacks. We have so, undoubtedly, and we should do so still, if I had continued longer to keep the sea. In that difference, you rightly observe, that I have always done justice to your skill and ability as a navigator, and to your good intentions towards the safety of the cargo, and of the ship's company. I cannot say now that we are on different tacks. There would be no propriety in the metaphor. I can sail no longer. My vessel cannot be said to be even in port. She is wholly condemned and broken up. To have an idea of that vessel, you must call to mind what you have often seen on the Kentish road. Those planks of tough and hardy oak, that used for years to brave the buffets of the Bay of Biscay, are now turned, with their warped grain and empty trunnion-holes, into very wretched pales for the enclosure of a wretched farm-yard.

The style of your pamphlet, and the eloquence and power of composition you display in it, are such as do great honour to your talents; and in conveying any other sentiments would give me very great pleasure. Perhaps I do not very perfectly comprehend your purpose, and the drift of your arguments. If I do not—pray do not attribute my mistake

to want of candour, but to want of sagacity. I confess your address to the Public, together with other accompanying circumstances, has filled me with a degree of grief and dismay, which I cannot find words to express. If the plan of politics there recommended, pray excuse my freedom, should be adopted by the King's Councils, and by the good people of this kingdom, (as so recommended undoubtedly it will,) nothing can be the consequence but utter and irretrievable ruin to the Ministry, to the Crown, to the Succession, to the importance, to the independence, to the very existence of this country. This is my feeble, perhaps, but clear, positive, decided, long and maturely-reflected, and frequently declared, opinion, from which all the events which have lately come to pass, so far from turning me, have tended to confirm beyond the power of alteration, even by your eloquence and authority. I find, my dear Lord, that you think some persons, who are not satisfied with the securities of a Jacobin peace, to be persons of intemperate minds. I may be, and I fear I am, with you in that description: but pray, my Lord, recollect, that very few of the causes which make men intemperate can operate upon me. Sanguine hopes, vehement desires, inordinate ambition, implacable animosity, party attachments, or party interests;—all these with me have no existence. For myself, or for a family, (alas! I have none,) I have nothing to hope or to fear in this world. I am attached by principle, inclination, and gratitude to the King, and to the present Ministry.

Perhaps you may think that my animosity to Opposition is the cause of my dissent, on seeing the politics of Mr. Fox (which, while I was in the world, I combated by every instrument which God had put into my hands, and in every situation, in which I had taken part) so completely, if I at all understand you, adopted in your Lordship's book: but it was with pain I broke with that great man for ever in that cause—and I assure you, it is not without pain that I differ with your Lordship on the same principles. But it is of no concern. I am far below the region of those great and tempestuous passions. I feel nothing of the intemperance of mind. It is rather sorrow and dejection than anger.

Once more, my best thanks for your very polite attention,

and do me the favour to believe me, with the most perfect sentiments of respect and regard,

My dear Lord,
your Lordship's
most obedient and humble servant,
EDM. BURKE.

Beaconsfield, Oct. 30th, 1795.
Friday Evening.

LETTER IV.

TO THE EARL FITZWILLIAM.

MY DEAR LORD,

I am not sure that the best way of discussing any subject, except those that concern the abstracted sciences, is not somewhat in the way of dialogue. To this mode, however, there are two objections; the first, that it happens, as in the puppet-show, one man speaks for all the personages. An unnatural uniformity of tone is in a manner unavoidable. The other and more serious objection is, that as the author (if not an absolute sceptic) must have some opinion of his own to enforce, he will be continually tempted to enervate the arguments he puts into the mouth of his adversary, or to place them in a point of view most commodious for their refutation. There is, however, a sort of dialogue not quite so liable to these objections, because it approaches more nearly to truth and nature: it is called CONTROVERSY. Here the parties speak for themselves. If the writer, who attacks another's notions, does not deal fairly with his adversary, the diligent reader has it always in his power, by resorting to the work examined, to do justice to the original author and to himself. For this reason you will not blame me, if in my discussion of the merits of a Regicide Peace, I do not choose to trust to my own statements, but to bring forward along with them the arguments of the advocates for that measure. If I choose puny adversaries, writers of no estimation or authority, then you will justly blame me. I might as well

bring in at once a fictitious speaker, and thus fall into all the inconveniences of an imaginary dialogue. This I shall avoid; and I shall take no notice of any author, who, my friends in town do not tell me, is in estimation with those opinions he supports.

A piece has been sent to me called, "Remarks on the Apparent Circumstances of the War in the fourth Week of October, 1795," with a French motto, *Que faire encore une fois dans une telle nuit?—Attendre le jour.* The very title seemed to me striking and peculiar, and to announce something uncommon. In the time I have lived to, I always seem to walk on enchanted ground. Everything is new, and, according to the fashionable phrase, revolutionary. In former days authors valued themselves upon the maturity and fulness of their deliberations. Accordingly they predicted (perhaps with more arrogance than reason) an eternal duration to their works. The quite contrary is our present fashion. Writers value themselves now on the instability of their opinions and the transitory life of their productions. On this kind of credit the modern institutors open their schools. They write for youth, and it is sufficient if the instruction "lasts as long as a present love,—or as the painted silks and cottons of the season."

The doctrines in this work are applied, for their standard, with great exactness to the shortest possible periods both of conception and duration. The title is, "Some Remarks on the *Apparent* Circumstances of the War *in the fourth Week of October*, 1795." The time is critically chosen. A month or so earlier would have made it the anniversary of a bloody Parisian September, when the French massacre one another. A day or two later would have carried it into a London November, the gloomy month, in which it is said by a pleasant author, that Englishmen hang and drown themselves. In truth, this work has a tendency to alarm us with symptoms of public suicide. However, there is one comfort to be taken even from the gloomy time of year. It is a rotting season. If what is brought to market is not good, it is not likely to keep long. Even buildings run up in haste with untempered mortar in that humid weather, if they are ill-contrived tenements, do not threaten long to encumber the earth. The author tells us (and I believe he is the very

first author that ever told such a thing to his readers) "that the *entire fabric* of his speculations might be overset by unforeseen vicissitudes;" and what is far more extraordinary, "that even the *whole* consideration might be *varied whilst he was writing those pages.*" Truly, in my poor judgment, this circumstance formed a very substantial motive for his not publishing those ill-considered considerations at all. He ought to have followed the good advice of his motto: Que faire encore dans une telle nuit?—Attendre le jour. He ought to have waited till he had got a little more daylight on this subject. Night itself is hardly darker than the fogs of that time.

Finding the *last week in October* so particularly referred to, and not perceiving any particular event relative to the war, which happened on any of the days in that week, I thought it possible that they were marked by some astrological superstition, to which the greatest politicians have been subject. I therefore had recourse to my Rider's Almanack. There I found indeed something that characterized the work, and that gave directions concerning the sudden political and natural variations, and for eschewing the maladies that are most prevalent in that aguish intermittent season, "the last week of October." On that week, the sagacious astrologer, Rider, in his note on the third column of the calendar side, teaches us to expect "*variable and cold weather;*" but instead of encouraging us to trust ourselves to the haze and mist and doubtful lights of that changeable week, on the answerable part of the opposite page he gives us a solitary caution (indeed it is very nearly in the words of the author's motto): "*Avoid* (says he) *being out late at night, and in foggy weather, for a cold now caught may last the whole winter.*"[1] This ingenious author, who disdained the prudence of the Almanack, walked out in the very fog he complains of, and has led us to a very unseasonable airing at that time. Whilst this noble writer, by the vigour of an excellent constitution, formed for the violent changes he prognosticates, may shake off the im-

[1] Here I have fallen into an unintentional mistake. Rider's Almanack for 1794 lay before me; and, in truth, I then had no other. For variety that sage astrologer has made some small changes on the weather side of 1795; but the caution is the same on the opposite page of instruction.

portunate rheum and malignant influenza of this disagreeable week, a whole parliament may go on spitting, and snivelling, and wheezing, and coughing, during a whole session. All this from listening to variable hebdomadal politicians, who run away from their opinions without giving us a month's warning; and for not listening to the wise and friendly admonitions of Dr. Cardanus Rider, who never apprehends he may change his opinions before his pen is out of his hand, but always enables us to lay in, at least, a year's stock of useful information.

At first I took comfort. I said to myself, that if I should, as I fear I must, oppose the doctrines of *the last week of October*, it is probable that, by this time, they are no longer those of the eminent writer to whom they are attributed. He gives us hopes, that long before this he may have embraced the direct contrary sentiments. If I am found in a conflict with those of the last week of October, I may be in full agreement with those of the last week in December, or the first week in January 1796. But a second edition, and a French translation, (for the benefit, I must suppose, of the new regicide directory,) have let down a little of these flattering hopes. We and the directory know that the author, whatever changes his works seemed made to indicate, like a weather-cock grown rusty, remains just where he was in the last week of last October. It is true that his protest against binding him to his opinions, and his reservation of a right to whatever opinions he pleases, remain in their full force. This variability is pleasant, and shows a fertility of fancy;

> Qualis in æthereo felix Vertumnus Olympo
> Mille habet ornatus, mille decenter habet.

Yet, doing all justice to the sportive variability of these weekly, daily, or hourly speculators, shall I be pardoned, if I attempt a word on the part of us simple country folk? It is not good for *us*, however it may be so for great statesmen, that we should be treated with variable politics. I consider different relations as prescribing a different conduct. I allow that, in transactions with an enemy, a minister may, and often must, vary his demands with the day, possibly with the hour. With an enemy, a fixed plan, variable arrangements. This is the rule the nature of the transaction

prescribes. But all this belongs to treaty. All these shiftings and changes are a sort of secret amongst the parties, till a definite settlement is brought about. Such is the spirit of the proceedings in the doubtful and transitory state of things between enmity and friendship. In this change the subjects of the transformation are by nature carefully wrapt up in their cocoons. The gay ornament of summer is not seemly in his aurelia state. This mutability is allowed to a foreign negotiator; but when a great politician condescends publicly to instruct his own countrymen on a matter, which may fix their fate for ever, his opinions ought not to be diurnal, or even weekly. These ephemerides of politics are not made for our slow and coarse understandings. Our appetite demands a *piece of resistance.* We require some food that will stick to the ribs. We call for sentiments to which we can attach ourselves; sentiments in which we can take an interest; sentiments on which we can warm, on which we can ground some confidence in ourselves or in others. We do not want a largess of inconstancy. Poor souls, we have enough of that sort of poverty at home. There is a difference too between deliberation and doctrine: a man ought to be decided in his opinions before he attempts to teach. His fugitive lights may serve himself in some unknown region, but they cannot free us from the effects of the error into which we have been betrayed. His active Will-o'-the-Wisp may be gone nobody can guess where, whilst he leaves us bemired and benighted in the bog.

Having premised these few reflections upon this new mode of teaching a lesson, which whilst the scholar is getting by heart the master forgets, I come to the lesson itself. On the fullest consideration of it, I am utterly incapable of saying with any great certainty what it is, in the detail, that the author means to affirm or deny, to dissuade or recommend. His march is mostly oblique, and his doctrine rather in the way of insinuation than of dogmatic assertion. It is not only fugitive in its duration, but is slippery in the extreme whilst it lasts. Examining it part by part, it seems almost everywhere to contradict itself; and the author who claims the privilege of varying his opinions, has exercised this privilege in every section of his remarks. For this reason, amongst others, I follow the advice which the able

writer gives in his last page, which is "to consider the *impression* of what he has urged, taken from the *whole*, and not from detached paragraphs." That caution was not absolutely necessary. I should think it unfair to the author and to myself, to have proceeded otherwise. This author's *whole*, however, like every other whole, cannot be so well comprehended without some reference to the parts; but they shall be again referred to the whole. Without this latter attention, several of the passages would certainly remain covered with an impenetrable and truly oracular obscurity.

The great general pervading purpose of the whole pamphlet is to reconcile us to peace with the present usurpation in France. In this general drift of the author I can hardly be mistaken. The other purposes, less general, and subservient to the preceding scheme, are to show, first, that the time of the Remarks was the favourable time for making that peace upon our side; secondly, that on the enemy's side their disposition towards the acceptance of such terms, as he is pleased to offer, was rationally to be expected; the third purpose was to make some sort of disclosure of the terms, which, if the regicides are pleased to grant them, this nation ought to be contented to accept: these form the basis of the negotiation, which the author, whoever he is, proposes to open.

Before I consider these Remarks along with the other reasonings, which I hear on the same subject, I beg leave to recall to your mind the observation I made early in our correspondence, and which ought to attend us quite through the discussion of this proposed peace, amity, or fraternity, or whatever you may call it; that is, the real quality and character of the party you have to deal with. This, I find, as a thing of no importance, has everywhere escaped the author of the October Remarks. That hostile power, to the period of the fourth week in that month, has been ever called and considered as an usurpation. In that week, for the first time, it changed its name of an usurped power, and took the simple name of *France*. The word France is slipped in just as if the government stood exactly as before that revolution, which has astonished, terrified, and almost overpowered Europe. "France," says the author, "will do this;" "it is

the interest of France;" "the returning honour and generosity of France," &c., &c., always merely France; just as if we were in a common political war with an old recognised member of the commonwealth of Christian Europe; and as if our dispute had turned upon a mere matter of territorial or commercial controversy, which a peace might settle by the imposition or the taking off a duty, with the gain or the loss of a remote island, or a frontier town or two, on the one side or the other. This shifting of persons could not be done without the hocus-pocus of *abstraction*. We have been in a grievous error; we thought that we had been at war with *rebels* against the lawful government, but that we were friends and allies of what is properly France; friends and allies to the legal body politic of France. But by slight of hand the Jacobins are clean vanished, and it is France we have got under our cup. Blessings on his soul, that first invented sleep, said Don Sancho Pancha the wise! All those blessings, and ten thousand times more, on him, who found out abstraction, personification, and impersonals. In certain cases they are the first of all soporifics. Terribly alarmed we should be if things were proposed to us in the *concrete;* and if fraternity was held out to us with the individuals who compose this France by their proper names and descriptions: if we were told, that it was very proper to enter into the closest bonds of amity and good correspondence with the devout, pacific, and tender-hearted Sieyes, with the all-accomplished Rewbel, with the humane guillotinists of Bourdeaux, Tallien and Isabeau; with the meek butcher Legendre, and with "the returned humanity and generosity" (that had been only on a visit abroad) of the virtuous regicide brewer Santerre. This would seem at the outset a very strange scheme of amity and concord;—nay, though we had held out to us, as an additional douceur, an assurance of the cordial fraternal embrace of our pious and patriotic countryman Thomas Paine. But plain truth would here be shocking and absurd; therefore comes in *abstraction* and personification. "Make your peace with France." That word *France* sounds quite as well as any other; and it conveys no idea but that of a very pleasant country, and very hospitable inhabitants. Nothing absurd and shocking in amity and good correspondence with *France*. Permit me to say, that I am not yet well acquainted

with this new-coined France, and without a careful assay I am not willing to receive it in currency in place of the old Louis d'or.

Having therefore slipped the persons with whom we are to treat out of view, we are next to be satisfied, that the French Revolution, which this peace is to fix and consolidate, ought to give us no just cause of apprehension. Though the author labours this point, yet he confesses a fact (indeed he could not conceal it) which renders all his labours utterly fruitless. He confesses, that the regicide means to *dictate* a pacification, and that this pacification, according to their decree passed but a very few days before his publication appeared, is to "unite to their empire, either in possession or dependence, new barriers, many frontier places of strength, a large sea-coast, and many sea-ports:" he ought to have stated it, that they would annex to their territory a country about a third as large as France, and much more than half as rich; and in a situation the most important for command, that it would be possible for her anywhere to possess.

To remove this terror, (even if the regicides should carry their point,) and to give us perfect repose with regard to their empire; whatever they may acquire, or whomsoever they might destroy, he raises a doubt "whether France will not be ruined by *retaining* these conquests, and whether she will not wholly lose that preponderance which she has held in the scale of European powers, and will not eventually be destroyed by the effect of her present successes, or, at least, whether, so far as the *political interests of England are concerned*, she [France] will remain an object of *as much jealousy and alarm as she was under the reign of a monarch.*" Here indeed is a paragraph full of meaning! It gives matter for meditation almost in every word of it. The secret of the pacific politicians is out. This republic at all hazards is to be maintained. It is to be confined within some bounds if we can; if not, with every possible acquisition of power, it is still to be cherished and supported. It is the return of the monarchy we are to dread, and therefore we ought to pray for the permanence of the regicide authority. *Esto perpetua* is the devout ejaculation of our Fra Paolo for the republic one and indivisible. It was the monarchy that rendered France dangerous—Regicide neutralizes all the acrimony of

that power, and renders it safe and social. The October speculator is of opinion, that monarchy is of so poisonous a quality, that a moderate territorial power is far more dangerous to its neighbours under that abominable regimen than the greatest empire in the hands of a republic. This is Jacobinism sublimed and exalted into most pure and perfect essence. It is a doctrine, I admit, made to allure and captivate, if anything in the world can, the Jacobin directory, to mollify the ferocity of regicide, and to persuade those patriotic hangmen, after their reiterated oaths for our extirpation, to admit this well-humbled nation to the fraternal embrace. I do not wonder that this tub of October has been racked off into a French cask. It must make its fortune at Paris. That translation seems the language the most suited to these sentiments. Our author tells the French Jacobins, that the political interests of Great Britain are in perfect unison with the principles of their government; that they may take and keep the keys of the civilized world, for they are safe in their unambitious and faithful custody. We say to them,—we may, indeed, wish you to be a little less murderous, wicked, and atheistical, for the sake of morals: we may think it were better you were less newfangled in your speech, for the sake of grammar: but, as *politicians*, provided you keep clear of monarchy, all our fears, alarms, and jealousies are at an end: at least they sink into nothing in comparison of our dread of your detestable royalty. A flatterer of Cardinal Mazarin said, when that minister had just settled the match between the young Louis XIV. and a daughter of Spain, that this alliance had the effect of faith, and had removed mountains;—that the Pyrenees were levelled by that marriage. You may now compliment Rewbel in the same spirit on the miracles of regicide, and tell him, that the guillotine of Louis XVI. had consummated a marriage between Great Britain and France, which dried up the Channel, and restored the two countries to the unity, which, it is said, they had before the unnatural rage of seas and earthquakes had broke off their happy junction. It will be a fine subject for the poets, who are to prophesy the blessings of this peace.

I am now convinced, that the Remarks of the last week of October cannot come from the author to whom they are

given; they are such a direct contradiction to the style of manly indignation, with which he spoke of those miscreants and murderers in his excellent Memorial to the States of Holland—to that very state, which the author, who presumes to personate him, does not find it contrary to the political interests of England to leave in the hands of these very miscreants, against whom on the part of England he took so much pains to animate their republic. This cannot be; and, if this argument wanted anything to give it new force, it is strengthened by an additional reason that is irresistible. Knowing that noble person, as well as myself, to be under very great obligations to the Crown, I am confident he would not so very directly contradict, even in the paroxysm of his zeal against monarchy, the declarations made in the name and with the fullest approbation of our sovereign, his master, and our common benefactor. In those declarations you will see that the king, instead of being sensible of greater alarm and jealousy from a neighbouring crowned head than from these regicides, attributes all the dangers of Europe to the latter. Let this writer hear the description given in the Royal Declaration of the scheme of power of these miscreants, as "*a system destructive of all public order; maintained by proscriptions, exiles, and confiscations, without number; by arbitrary imprisonments; by massacres, which cannot be remembered without horror; and at length by the execrable murder of a just and beneficent sovereign, and of the illustrious princess, who with an unshaken firmness has shared all the misfortunes of her royal consort, his protracted sufferings, his cruel captivity, and his ignominious death.*" After thus describing, with an eloquence and energy equalled only by its truth, the means by which this usurped power had been acquired and maintained, that government is characterized with equal force. His Majesty, far from thinking monarchy in France to be a greater object of jealousy than the regicide usurpation, calls upon the French to re-establish "*a monarchical government*" for the purpose of shaking off "*the yoke of a sanguinary anarchy; of that anarchy, which has broken the most sacred bonds of society, dissolved all the relations of civil life, violated every right, confounded every duty; which uses the name of liberty to exercise the most cruel tyranny, to annihilate all property, to seize on all possessions*

which founds its power on the pretended consent of the people, and itself carries fire and sword through extensive provinces for having demanded their laws, their religion, and their rightful sovereign."

"That strain I heard was of an higher mood." That declaration of our sovereign was worthy of his throne. It is in a style, which neither the pen of the writer of October, nor such a poor crow-quill as mine, can ever hope to equal. I am happy to enrich my letter which this fragment of nervous and manly eloquence, which, if it had not emanated from the awful authority of a throne, if it were not recorded amongst the most valuable monuments of history, and consecrated in the archives of states, would be worthy as a private composition to live for ever in the memory of men.

In those admirable pieces does his Majesty discover this new opinion of his political security in having the chair of the scorner, that is, the discipline of atheism, and the block of regicide, set up by his side, elevated on the same platform, and shouldering, with the vile image of their grim and bloody idol, the inviolable majesty of his throne? The sentiments of these declarations are the very reverse: they could not be other. Speaking of the spirit of that usurpation, the royal manifesto describes, with perfect truth, its internal tyranny to have been established as the very means of shaking the security of all other states; as "*disposing arbitrarily of the property and blood of the inhabitants of France, in order to disturb the tranquillity of other nations, and to render all Europe the theatre of the same crimes and the same misfortunes.*" It was but a natural inference from this fact, that the royal manifesto does not at all rest the justification of this war on common principles: "*That it was not only to defend his own rights, and those of his allies,*"—but "*that all the dearest interests of his people imposed upon him a duty still more important—that of exerting his efforts for the preservation of civil society itself as happily established among the nations of Europe.*" On that ground, the protection offered is to those, who, by "declaring for a *monarchical government*, shall shake off the yoke of a sanguinary anarchy." —It is for that purpose the Declaration calls on them to join the standard of an "*hereditary monarchy;*" declaring, that the *safety and peace* of this kingdom and the powers of

Europe "*materially depend upon the re-establishment of order in France.*" His Majesty does not hesitate to declare, that "*the re-establishment of monarchy in the person of Louis* XVII., *and the lawful heirs of his crown, appears to him* [his Majesty] *the best mode of accomplishing these just and salutary views.*"

This is what his Majesty does not hesitate to declare relative to the political safety and peace of his kingdom and of Europe, and with regard to France under her ancient hereditary monarchy in the course and order of legal succession;—but in comes a gentleman in the fag end of October, dripping with the fogs of that humid and uncertain season, and does not hesitate in diameter to contradict this wise and just royal declaration; and stoutly, on his part, to make a counter-declaration, that France, so far as the political interests of England are concerned, will not remain, under the despotism of regicide, and with the better part of Europe in her hands, so much an object of jealousy and alarm, as she was under the reign of a monarch. When I hear the master and reason on one side, and the servant and his single and unsupported assertion on the other, my part is taken.

This is what the Octoberist says of the political interests of England, which it looks as if he completely disconnected with those of all other nations. But not quite so; he just allows it possible (with an "at least") that the other powers may not find it quite their interest that their territories should be conquered and their subjects tyrannized over by the regicides. No fewer than ten sovereign princes had, some the whole, all a very considerable part, of their dominions under the yoke of that dreadful faction. Amongst these was to be reckoned the first republic in the world, and the closest ally of this kingdom, which, under the insulting name of an independency, is under her iron yoke; and, as long as a faction averse to the old government is suffered there to domineer, cannot be otherwise. I say nothing of the Austrian Netherlands, countries of a vast extent, and amongst the most fertile and populous of Europe; and, with regard to us, most critically situated. The rest will readily occur to you.

But if there are yet existing any people, like me, old-fashioned enough to consider that we have an important

part of our very existence beyond our limits, and who therefore stretch their thoughts beyond the Pomœrium of England, for them too he has a comfort, which will remove all their jealousies and alarms about the extent of the empire of regicide. "*These conquests eventually will be the cause of her destruction.*" So that they who hate the cause of usurpation, and dread the power of France under any form, are to wish her to be a conqueror, in order to accelerate her ruin. A little more conquest would be still better. Will he tell us what dose of dominion is to be the *quantum sufficit* for her destruction, for she seems very voracious of the food of her distemper? To be sure she is ready to perish with repletion; she has a *boulimia*, and hardly has bolted down one state, than she calls for two or three more. There is a good deal of wit in all this; but it seems to me (with all respect to the author) to be carrying the joke a great deal too far. I cannot yet think that the armies of the allies were of this way of thinking; and that, when they evacuated all these countries, it was a stratagem of war to decoy France into ruin;—or that, if in a treaty we should surrender them for ever in the hands of the usurpation, (the lease, the author supposes,) it is a master-stroke of policy to effect the destruction of a formidable rival, and to render her no longer an object of jealousy and alarm. This, I assure the author, will infinitely facilitate the treaty. The usurpers will catch at this bait, without minding the hook which this crafty angler for the Jacobin gudgeons of the new directory has so dexterously placed under it.

Every symptom of the exacerbation of the public malady is, with him, (as with the Doctor in Molière,) a happy prognostic of recovery. Flanders gone—*Tant mieux.* Holland subdued—Charming! Spain beaten, and all the hither Germany conquered—Bravo! Better and better still! But they will retain all their conquests on a treaty!—Best of all! What a delightful thing it is to have a gay physician, who sees all things, as the French express it, *couleur de rose!* What an escape we have had, that we and our allies were not the conquerors! By these conquests, previous to her utter destruction, she is "wholly to lose that preponderance which she held in the scale of the European powers." Bless me! this new system of France, after changing all other laws,

reverses the law of gravitation. By throwing in weight after weight her scale rises; and will, by and by, kick the beam. Certainly there is one sense in which she loses her preponderance: that is, she is no longer preponderant against the countries she has conquered. They are part of herself. But I beg the author to keep his eyes fixed on the scales for a moment longer, and then to tell me, in downright earnest, whether he sees hitherto any signs of her losing preponderance by an augmentation of weight and power. Has she lost her preponderance over Spain by her influence in Spain? Are there any signs that the conquest of Savoy and Nice begins to lessen her preponderance over Switzerland and the Italian states,—or that the canton of Berne, Genoa, and Tuscany, for example, have taken arms against her,—or that Sardinia is more adverse than ever to a treacherous pacification? Was it in the last week of October that the German states showed that Jacobin France was losing her preponderance? Did the king of Prussia, when he delivered into her safe custody his territories on this side of the Rhine, manifest any tokens of his opinion of her loss of preponderance? Look on Sweden and on Denmark: is her preponderance less visible there?

It is true that in a course of ages empires have fallen, and, in the opinion of some, not in mine, by their own weight. Sometimes they have been unquestionably embarrassed in their movements by the dissociated situation of their dominions. Such was the case of the empire of Charles the Fifth and of his successor. It might be so of others. But so compact a body of empire—so fitted in all the parts for mutual support; with a frontier by nature and art so impenetrable; with such facility of breaking out, with irresistible force, from every quarter—was never seen in such an extent of territory from the beginning of time, as in that empire, which the Jacobins possessed in October, 1795, and which Boissy d'Anglois, in his Report, settled as the law for Europe, and the dominion assigned by nature for the republic of regicide. But this empire is to be her ruin, and to take away all alarm and jealousy on the part of England, and to destroy her preponderance over the miserable remains of Europe.

These are choice speculations, with which the author

amuses himself, and tries to divert us, in the blackest hours of the dismay, defeat, and calamity of all civilized nations. They have but one fault, that they are directly contrary to the common sense and common feeling of mankind. If I had but one hour to live, I would employ it in decrying this wretched system, and die with my pen in my hand to mark out the dreadful consequences of receiving an arrangement of empire dictated by the despotism of regicide to my own country, and to the lawful sovereigns of the Christian world.

I trust I shall hardly be told, in palliation of this shameful system of politics, that the author expresses his sentiments only as doubts. In such things it may be truly said, that "once to doubt is once to be resolved." It would be a strange reason for wasting the treasures and shedding the blood of our country, to prevent arrangements on the part of another power, of which we were doubtful whether they might not be even to our advantage, and render our neighbour less than before the object of our jealousy and alarm. In this doubt there is much decision. No nation would consent to carry on a war of scepticism. But the fact is, this expression of doubt is only a mode of putting an opinion, when it is not the drift of the author to overturn the doubt. Otherwise, the doubt is never stated as the author's own, nor left, as here it is, unanswered. Indeed, the mode of stating the most decided opinions in the form of questions is so little uncommon, particularly since the excellent queries of the excellent Berkeley, that it became for a good while a fashionable mode of composition.

Here then the author of the fourth week of October is ready for the worst, and would strike the bargain of peace on these conditions. I must leave it to you and to every considerate man to reflect upon the effect of this on any continental alliances, present or future, and whether it would be possible (if this book was thought of the least authority) that its maxims, with regard to our political interest, must not naturally push them to be beforehand with us in the fraternity with regicide, and thus not only strip us of any steady alliance at present, but leave us without any of that communion of interest which could produce alliances in future. Indeed, with these maxims, we should be well divided from the world.

Notwithstanding this new kind of barrier and security that is found against her ambition in her conquests, yet in the very same paragraph he admits, that, "for the *present* at least, it is subversive of the balance of power." This, I confess, is not a direct contradiction, because the benefits, which he promises himself from it, according to his hypothesis, are future and more remote.

So disposed is this author to peace, that, having laid a comfortable foundation for our security in the greatness of her empire, he has another in reserve, if that should fail, upon quite a contrary ground;—that is, a speculation of her crumbling to pieces and being thrown into a number of little separate republics. After paying the tribute of humanity to those who will be ruined by all these changes, on the whole he is of opinion, that "the change might be compatible with general tranquillity, and with the establishment of a peaceful and prosperous commerce among nations." Whether France be great or small, firm and entire, or dissipated and divided, all is well, provided we can have peace with her.

But, without entering into speculations about her dismemberment, whilst she is adding great nations to her empire, is it then quite so certain that the dissipation of France into such a cluster of petty republics would be so very favourable to the true balance of power in Europe, as this author imagines it would be, and to the commerce of nations? I greatly differ from him. I perhaps shall prove in a future letter, with the political map of Europe before my eye, that the general liberty and independence of the great Christian commonwealth could not exist with such a dismemberment; unless it were followed (as probably enough it would) by the dismemberment of every other considerable country in Europe: and what convulsions would arise in the constitution of every state in Europe, it is not easy to conjecture in the mode, impossible not to foresee in the mass. Speculate on, good my Lord! provided you ground no part of your politics on such unsteady speculations. But, as to any practice to ensue, are we not yet cured of the malady of speculating on the circumstances of things totally different from those in which we live and move? Five years has this monster continued whole and entire in all its

members. Far from falling into a division within itself, it is augmented by tremendous additions. We cannot bear to look that frightful form in the face as it is, and in its own actual shape. We dare not be wise. We have not the fortitude of rational fear; we will not provide for our future safety; but we endeavour to hush the cries of present timidity by guesses at what may be hereafter,—"To-morrow and to-morrow and to-morrow."—Is this our style of talk, when "all our yesterdays have lighted fools the way to dusty death?" Talk not to me of what swarm of republics may come from this carcass! It is no carcass. Now, now, whilst we are talking, it is full of life and action. What say you to the regicide empire of to-day? Tell me, my friend, do its terrors appal you into an abject submission, or rouse you to a vigorous defence? But do—I no longer prevent it—do go on—look into futurity. Has this empire nothing to alarm you, when all struggle against it is over, when mankind shall be silent before it, when all nations shall be disarmed, disheartened, and *truly divided* by a treacherous peace? Its malignity towards human kind will subsist with undiminished heat, whilst the means of giving it effect must proceed, and every means of resisting it must inevitably and rapidly decline.

Against alarm on their politic and military empire these are the writer's sedative remedies. But he leaves us sadly in the dark with regard to the moral consequences, which he states have threatened to demolish a system of civilization, under which his country enjoys a prosperity unparalleled in the history of man:—We had emerged from our first terrors, but here we sink into them again; however, only to shake them off upon the credit of his being a man of very sanguine hopes.

Against the moral terrors of this successful empire of barbarism, though he has given us no consolation here, in another place he has formed other securities; securities, indeed, which will make even the enormity of the crimes and atrocities of France a benefit to the world. We are to be cured by her diseases. We are to grow proud of our constitution upon the distempers of theirs. Governments throughout all Europe are to become much stronger by this event. This too comes in the favourite mode of *doubt*, and *perhaps*. "To those," he says, "who medi-

tate on the workings of the human mind, a doubt may perhaps arise, whether the effects which I have described," [namely, the change he supposes to be wrought on the public mind with regard to the French doctrines,] "though *at present* a salutary check to the dangerous spirit of innovation, may not prove favourable to abuses of power, by creating a timidity in the just cause of liberty." Here the current of our apprehensions takes a contrary course. Instead of trembling for the existence of our government from the spirit of licentiousness and anarchy, the author would make us believe we are to tremble for our liberties from the great accession of power which is to accrue to government.

I believe I have read in some author, who criticised the productions of the famous Jurieu, that it is not very wise in people, who dash away in prophecy, to fix the time of accomplishment at too short a period. Mr. Brothers may meditate upon this at his leisure. He was a melancholy prognosticator, and has had the fate of melancholy men. But they who prophesy pleasant things get great present applause; and in days of calamity people have something else to think of: they lose, in their feeling of their distress, all memory of those who flattered them in their prosperity. But, merely for the credit of the prediction, nothing could have happened more unluckily for the noble Lord's sanguine expectations of the amendment of the public mind, and the consequent greater security to government from the examples in France, than what happened in the week after the publication of his hebdomadal system. I am not sure it was not in the very week, one of the most violent and dangerous seditions broke out that we have seen in several years.—This sedition, menacing to the public security, endangering the sacred person of the king, and violating in the most audacious manner the authority of parliament, surrounded our sovereign with a murderous yell and war-whoop for that peace which the noble Lord considers as a cure for all domestic disturbances and dissatisfactions.

So far as to this general cure for popular disorders. As for government, the two Houses of Parliament, instead of being guided by the speculations of the fourth week in October, and throwing up new barriers against the dangerous power of the Crown which the noble Lord considered

as no unplausible subject of apprehension, the two Houses of Parliament thought fit to pass two acts for the further strengthening of that very government against a most dangerous and wide-spread faction.

Unluckily too for this kind of sanguine speculation, on the very first day of the ever-famed "last week of October," a large, daring, and seditious meeting was publicly held, from which meeting this atrocious attempt against the sovereign publicly originated.

No wonder that the author should tell us, that the whole consideration might be varied *whilst he was writing those pages.* In one, and that the most material, instance, his speculations not only might be, but were at that very time, entirely overset. Their war-cry for peace with France was the same with that of this gentle author, but in a different note. He is the *gemitus Columbæ,* cooing and wooing fraternity: theirs the funeral screams of birds of night calling for their ill-omened paramours. But they are both songs of courtship. These regicides considered a regicide peace as a cure for all their evils; and, so far as I can find, they showed nothing at all of the timidity which the noble Lord apprehends in what they call the just cause of liberty.

However, it seems that, notwithstanding these awkward appearances with regard to the strength of government, he has still his fears and doubts about our liberties. To a free people this would be a matter of alarm, but this physician of October has in his shop all sorts of salves for all sorts of sores. It is curious that they all come from the inexhaustible drug shop of the regicide dispensary. It costs him nothing to excite terror, because he lays it at his pleasure. He finds a security for this danger to liberty from the wonderful wisdom to be taught to kings, to nobility, and even to the lowest of the people, by the late transactions.

I confess I was always blind enough to regard the French Revolution in the act, and much more in the example, as one of the greatest calamities that had ever fallen upon mankind. I now find that in its effects it is to be the greatest of all blessings. If so, we owe *amende honorable* to the Jacobins. They, it seems, were right—and if they were right a little earlier than we are, it only shows that they exceeded us in sagacity. If they brought out their right ideas somewhat

in a disorderly manner, it must be remembered that great zeal produces some irregularity; but, when greatly in the right, it must be pardoned by those who are very regularly and temperately in the wrong. The master Jacobins had told me this a thousand times. I never believed the masters; nor do I now find myself disposed to give credit to the disciple. I will not much dispute with our author, which party has the best of this Revolution;—that which is from thence to learn wisdom, or that which from the same event has obtained power. The dispute on the preference of strength to wisdom may perhaps be decided as Horace has decided the controversy between art and nature. I do not like to leave all the power to my adversary, and to secure nothing to myself but the untimely wisdom that is taught by the consequences of folly. I do not like my share in the partition, because to his strength my adversary may possibly add a good deal of cunning, whereas my wisdom may totally fail in producing to me the same degree of strength. But to descend from the author's generalities a little nearer to meaning, the security given to liberty is this, "that governments will have learned not to precipitate themselves into embarrassments by speculative wars. Sovereigns and princes will not forget that steadiness, moderation, and economy, are the best supports of the eminence on which they stand." There seems to me a good deal of oblique reflection in this lesson. As to the lesson itself, it is at all times a good one. One would think, however, by this formal introduction of it as a recommendation of the arrangements proposed by the author, it had never been taught before, either by precept or by experience; and that these maxims are discoveries reserved for a regicide peace. But is it permitted to ask, what security it affords to the liberty of the subject, that the prince is pacific or frugal? The very contrary has happened in our history. Our best securities for freedom have been obtained from princes who were either warlike, or prodigal, or both.

Although the amendment of princes, in these points, can have no effect in quieting our apprehensions for liberty on account of the strength to be acquired to government by a regicide peace; I allow that the avoiding of speculative wars may, possibly, be an advantage, provided I well understand what the author means by a speculative war. I suppose he

means a war grounded on speculative advantages, and not wars founded on a just speculation of danger. Does he mean to include this war which we are now carrying on, amongst those speculative wars which this Jacobin peace is to teach sovereigns to avoid hereafter? If so, it is doing the party an important service. Does he mean that we are to avoid such wars as that of the grand alliance, made on a speculation of danger to the independence of Europe? I suspect he has a sort of retrospective view to the American war, as a speculative war, carried on by England upon one side, and by Louis XVI. on the other. As to our share of that war, let reverence to the dead, and respect to the living, prevent us from reading lessons of this kind at their expense. I don't know how far the author may find himself at liberty to wanton on that subject, but, for my part, I entered into a coalition, which, when I had no longer a duty relative to that business, made me think myself bound in honour not to call it up without necessity. But if he puts England out of the question, and reflects only on Louis XVI., I have only to say, "Dearly has he answered it." I will not defend him. But all those who pushed on the Revolution by which he was deposed, were much more in fault than he was. They have murdered him, and have divided his kingdom as a spoil; but they who are the guilty are not they who furnish the example. They who reign through his fault are not among those sovereigns who are likely to be taught to avoid speculative wars by the murder of their master. I think the author will not be hardy enough to assert that they have shown less disposition to meddle in the concerns of that very America than he did, and in a way not less likely to kindle the flame of speculative war. Here is one sovereign not yet reclaimed by these healing examples. Will he point out the other sovereigns who are to be reformed by this peace? Their wars may not be speculative. But the world will not be much mended by turning wars from unprofitable and speculative to practical and lucrative, whether the liberty or the repose of mankind is regarded. If the author's new sovereign in France is not reformed by the example of his own Revolution, that Revolution has not added much to the security and repose of Poland, for instance, or taught the three great partitioning powers more moderation in their

second, than they had shown in their first division of that devoted country. The first division which preceded these destructive examples, was moderation itself, in comparison of what has been done since the period of the author's amendment.

This paragraph is written with something of a studied obscurity. If it means anything, it seems to hint as if sovereigns were to learn moderation, and an attention to the liberties of their people, from *the fate of the sovereigns who have suffered in this war*, and eminently of Louis XVI.

Will he say, whether the king of Sardinia's horrible tyranny was the cause of the loss of Savoy and of Nice? What lesson of moderation does it teach the pope? I desire to know whether his Holiness is to learn not to massacre his subjects, nor to waste and destroy such beautiful countries as that of Avignon, lest he should call to their assistance that great deliverer of nations, *Jourdan Couptête?* What lesson does it give of moderation to the emperor, whose predecessor never put one man to death after a general rebellion of the Low Countries, that the regicides never spared man, woman, or child, whom they but suspected of dislike to their usurpations? What, then, are all these lessons about the *softening* the character of sovereigns by this regicide peace? On reading this section, one would imagine that the poor tame sovereigns of Europe had been a sort of furious wild beasts, that stood in need of some uncommonly rough discipline to subdue the ferocity of their savage nature.

As to the example to be learnt from the murder of Louis XVI., if a lesson to kings is not derived from his fate, I do not know whence it can come. The author, however, ought not to have left us in the dark upon that subject, to break our shins over his hints and insinuations. Is it then true that this unfortunate monarch drew his punishment upon himself by his want of moderation, and his oppressing the liberties of which he had found his people in possession? Is not the direct contrary the fact? And is not the example of this Revolution the very reverse of anything which can lead to that *softening* of character in princes which the author supposes as a security to the people; and has brought forward as a recommendation to fraternity with those who

have administered that happy emollient in the murder of their king, and the slavery and desolation of their country?

But the author does not confine the benefit of the regicide lesson to kings alone. He has a diffusive bounty. Nobles and men of property will likewise be greatly reformed. They too will be led to a review of their social situation and duties; "and will reflect, that their large allotment of worldly advantages is for the aid and benefit of the whole." Is it then from the fate of Juignie, archbishop of Paris, or of the Cardinal de Rochefoucault, and of so many others, who gave their fortunes, and, I may say, their very beings to the poor, that the rich are to learn that their "fortunes are for the aid and benefit of the whole?" I say nothing of the liberal persons of great rank and property, lay and ecclesiastic, men and women, to whom we have had the honour and happiness of affording an asylum,—I pass by these, lest I should never have done, or lest I should omit some as deserving as any I might mention. Why will the author then suppose that the nobles and men of property in France have been banished, confiscated, and murdered, on account of the savageness and ferocity of their character, and their being tainted with vices beyond those of the same order and description in other countries? No judge of a revolutionary tribunal, with his hands dipped in their blood, and his maw gorged with their property, has yet dared to assert what this author has been pleased, by way of a moral lesson, to insinuate.

Their nobility and their men of property, in a mass, had the very same virtues, and the very same vices, and in the very same proportions, with the same description of men in this and in other nations. I must do justice to suffering honour, generosity, and integrity. I do not know that any time, or any country, has furnished more splendid examples of every virtue, domestic and public. I do not enter into the councils of Providence: but, humanly speaking, many of these nobles and men of property, from whose disastrous fate we are, it seems, to learn a general softening of character, and a revision of our social situations and duties, appear to me full as little deserving of that fate, as the author, whoever he is, can be. Many of them, I am sure, were such as I should be proud indeed to be able to compare myself with,

in knowledge, in integrity, and in every other virtue. My feeble nature might shrink, though theirs did not, from the proof; but my reason and my ambition tell me that it would be a good bargain to purchase their merits with their fate.

For which of his vices did that great magistrate, D'Espremenil, lose his fortune and his head? What were the abominations of Malesherbes, that other excellent magistrate, whose sixty years of uniform virtue was acknowledged, in the very act of his murder, by the judicial butchers who condemned him? On account of what misdemeanours was he robbed of his property, and slaughtered with two generations of his offspring; and the remains of the third race, with a refinement of cruelty, and lest they should appear to reclaim the property forfeited by the virtues of their ancestor, confounded in an hospital with the thousands of those unhappy foundling infants who are abandoned, without relation and without name, by the wretchedness or by the profligacy of their parents?

Is the fate of the queen of France to produce this softening of character? Was she a person so very ferocious and cruel, as, by the example of her death, to frighten us into common humanity? Is there no way to teach the emperor a *softening* of character, and a review of his social situation and duty, but his consent, by an infamous accord with regicide, to drive a second coach with the Austrian arms through the streets of Paris, along which, after a series of preparatory horrors, exceeding the atrocities of the bloody execution itself, the glory of the Imperial race had been carried to an ignominious death? Is this a lesson of *moderation* to a descendant of Maria Theresa drawn from the fate of the daughter of that incomparable woman and sovereign? If he learns this lesson from such an object, and from such teachers, the man may remain, but the king is deposed. If he does not carry quite another memory of that transaction in the inmost recesses of his heart, he is unworthy to reign, he is unworthy to live. In the chronicle of disgrace he will have but this short tale told of him, "he was the first emperor of his house that embraced a regicide: he was the last that wore the imperial purple."—Far am I from thinking so ill of this august sovereign, who is at the head of the monarchies of Europe, and who is the trustee of their dignities and his own.

What ferocity of character drew on the fate of Elizabeth, the sister of King Louis XVI.? For which of the vices of that pattern of benevolence, of piety, and of all the virtues, did they put her to death? For which of her vices did they put to death the mildest of all human creatures, the Duchess of Biron? What were the crimes of those crowds of matrons and virgins of condition, whom they massacred, with their juries of blood, in prisons and on scaffolds? What were the enormities of the infant king, whom they caused, by lingering tortures, to perish in their dungeon, and whom, if at last they despatched by poison, it was in that detestable crime the only act of mercy they have ever shown?

What softening of character is to be had, what review of their social situations and duties is to be taught, by these examples to kings, to nobles, to men of property, to women, and to infants? The royal family perished because it was royal. The nobles perished because they were noble. The men, women, and children, who had property because they had property to be robbed of. The priests were punished after they had been robbed of their all, not for their vices, but for their virtues and their piety, which made them an honour to their sacred profession, and to that nature, of which we ought to be proud, since they belong to it. My Lord, nothing can be learned from such examples, except the danger of being kings, queens, nobles, priests, and children, to be butchered on account of their inheritance. These are things at which not vice, not crime, not folly, but wisdom, goodness, learning, justice, probity, beneficence stand aghast. By these examples our reason and our moral sense are not enlightened, but confounded; and there is no refuge for astonished and affrighted virtue, but being annihilated in humility and submission, sinking into a silent adoration of the inscrutable dispensations of Providence, and flying with trembling wings from this world of daring crimes, and feeble, pusillanimous, half-bred, bastard justice, to the asylum of another order of things, in an unknown form, but in a better life.

Whatever the politician or preacher of September or of October may think of the matter, it is a most comfortless, disheartening, desolating example. Dreadful is the example

of ruined innocence and virtue, and the completest triumph of the completest villany that ever vexed and disgraced mankind! The example is ruinous in every point of view, religious, moral, civil, political. It establishes that dreadful maxim of Machiavel, that in great affairs men are not to be wicked by halves. This maxim is not made for a middle sort of beings, who, because they cannot be angels, ought to thwart their ambition, and not endeavour to become infernal spirits. It is too well exemplified in the present time, where the faults and errors of humanity, checked by the imperfect timorous virtues, have been overpowered by those who have stopped at no crime. It is a dreadful part of the example, that infernal malevolence has had pious apologists, who read their lectures on frailties in favour of crimes; who abandon the weak, and court the friendship of the wicked. To root out these maxims, and the examples that support them, is a wise object of years of war. This is that war. This is that moral war. It was said by old Trivulzio that the battle of Marignan was the battle of the giants, that all the rest of the many he had seen were those of the cranes and pygmies. This is true of the objects, at least, of the contest. For the greater part of those which we have hitherto contended for, in comparison, were the toys of children.

The October politician is so full of charity and good nature, that he supposes that these very robbers and murderers themselves are in a course of melioration; on what ground I cannot conceive, except on the long practice of every crime, and by its complete success. He is an Origenist, and believes in the conversion of the devil. All that runs in the place of blood in his veins is nothing but the milk of human kindness. He is as soft as a curd, though, as a politician, he might be supposed to be made of sterner stuff. He supposes (to use his own expression) "that the salutary truths which he inculcates are making their way into their bosoms." Their bosom is a rock of granite, on which falsehood has long since built her stronghold. Poor Truth has had a hard work of it with her little pickaxe. Nothing but gunpowder will do.

As a proof, however, of the progress of this sap of Truth, he gives us a confession they had made not long before he wrote. "Their fraternity" (as was lately stated by them-

selves in a solemn report) "has been the brotherhood of Cain and Abel, and they have organized nothing but Bankruptcy and Famine." A very honest confession truly; and much in the spirit of their oracle, Rousseau. Yet, what is still more marvellous than the confession, this is the very fraternity to which our author gives us such an obliging invitation to accede. There is, indeed, a vacancy in the fraternal corps; a brother and a partner is wanted. If we please, we may fill up the place of the butchered Abel; and, whilst we wait the destiny of the departed brother, we may enjoy the advantages of the partnership, by entering without delay into a shop of ready-made bankruptcy and famine. These are the *douceurs* by which we are invited to regicide fraternity and friendship. But still our author considers the confession as a proof that "truth is making its way into their bosoms." No! It is not making its way into their bosoms. It has forced its way into their mouths! The evil spirit by which they are possessed, though essentially a liar, is forced, by the tortures of conscience, to confess the truth; to confess enough for their condemnation, but not for their amendment. Shakspeare very aptly expresses this kind of confession, devoid of repentance, from the mouth of an usurper, a murderer, and a regicide—

> —"We are ourselves compelled,
> Even to the teeth and forehead of our faults,
> To give in evidence."

Whence is their amendment? Why, the author writes, that, on their murderous insurrectionary system, their own lives are not sure for an hour; nor has their power a greater stability. True. They are convinced of it; and accordingly the wretches have done all they can to preserve their lives, and to secure their power; but not one step have they taken to amend the one, or to make a more just use of the other. Their wicked policy has obliged them to make a pause in the only massacres in which their treachery and cruelty had operated as a kind of savage justice, that is, the massacre of the accomplices of their crimes: they have ceased to shed the inhuman blood of their fellow-murderers; but when they take any of those persons who contend for their lawful government, their property, and their religion, notwithstand-

ing the truth which this author says is making its way into their bosoms, it has not taught them the least tincture of mercy. This we plainly see by their massacre at Quiberon, where they put to death, with every species of contumely, and without any exception, every prisoner of war who did not escape out of their hands. To have had property, to have been robbed of it, and to endeavour to regain it—these are crimes irremissible, to which every man who regards his property, or his life, in every country, ought well to look in all connexion with those with whom to have had property was an offence, to endeavour to keep it a second offence, to attempt to regain it a crime that puts the offender out of all the laws of peace or war. You cannot see one of those wretches without an alarm for your life as well as your goods. They are like the worst of the French and Italian banditti, who, whenever they robbed, were sure to murder.

Are they not the very same ruffians, thieves, assassins, and regicides, that they were from the beginning? Have they diversified the scene by the least variety, or produced the face of a single new villany? *Tædet harum quotidianarum formarum.* Oh! but I shall be answered, it is now quite another thing:—they are all changed:—you have not seen them in their state dresses:—this makes an amazing difference:—the new habit of the directory is so charmingly fancied that it is impossible not to fall in love with so well-dressed a constitution:—the *costume* of the sans-culotte constitution of 1793 was absolutely insufferable. The committee for foreign affairs were such slovens, and stunk so abominably, that no *muscadin* ambassador of the smallest degree of delicacy of nerves could come within ten yards of them:—but now they are so powdered and perfumed, and ribanded, and sashed, and plumed, that, though they are grown infinitely more insolent in their fine clothes, even than they were in their rags, (and that was enough,) as they now appear, there is something in it more grand and noble, something more suitable to an awful Roman senate, receiving the homage of dependent tetrarchs. Like that senate (their perpetual model for conduct towards other nations) they permit their vassals (during their good pleasure) to assume the name of kings, in order to bestow more dignity on the suite and retinue of the sovereign republic by the nominal rank of their

slaves—*Ut habeant instrumenta servitutis et reges.* All this is very fine, undoubtedly; and ambassadors, whose hands are almost out for want of employment, may long to have their part in this august ceremony of the republic one and indivisible. But, with great deference to the new diplomatic taste, we old people must retain some square-toed predilection for the fashions of our youth. I am afraid you will find me, my Lord, again falling into my usual vanity in valuing myself on the eminent men whose society I once enjoyed. I remember, in a conversation I once had with my ever dear friend Garrick, who was the first of actors, because he was the most acute observer of nature I ever knew, I asked him, how it happened that, whenever a senate appeared on the stage, the audience seemed always disposed to laughter? He said the reason was plain: the audience was well acquainted with the faces of most of the senators. They knew that they were no other than candle-snuffers, revolutionary scene-shifters, second and third mob, prompters, clerks, executioners, who stand with their axe on their shoulders by the wheel, grinders in the pantomime, murderers in tragedies, who make ugly faces under black wigs; in short, the very scum and refuse of the theatre; and it was of course, that the contrast of the vileness of the actors with the pomp of their habits naturally excited ideas of contempt and ridicule.

So it was at Paris on the inaugural day of the constitution for the present year. The foreign ministers were ordered to attend at this investiture of the directory;—for so they call the managers of their burlesque government. The diplomacy, who were a sort of strangers, were quite awe-struck with "the pride, pomp, and circumstance" of this majestic senate; whilst the sans-culotte gallery instantly recognised their old insurrectionary acquaintance, burst out into a horse-laugh at their absurd finery, and held them in infinitely greater contempt than whilst they prowled about the streets in the pantaloons of the last year's constitution, when their legislators appeared honestly, with their daggers in their belts, and their pistols peeping out of their side-pocket holes, like a bold brave banditti, as they are. The Parisians (and I am much of their mind) think that a thief with a crape on his visage is much worse than a barefaced knave; and that such

robbers richly deserve all the penalties of all the black acts. In this their thin disguise, their comrades of the late abdicated sovereign *canaille* hooted and hissed them; and from that day have no other name for them than what is not quite so easy to render into English, impossible to make it very civil English: it belongs, indeed, to the language of the *Halles;* but, without being instructed in that dialect, it was the opinion of the polite Lord Chesterfield, that no man could be a complete master of French. Their Parisian brethren called them *Gueux plumées*, which, though not elegant, is expressive and characteristic:—"*feathered scoundrels*," I think, comes the nearest to it in that kind of English. But we are now to understand, that these *Gueux*, for no other reason that I can divine, except their red and white clothes, form, at last, a state with which we may cultivate amity, and have a prospect of the blessings of a secure and permanent peace. In effect, then, it was not with the men, or their principles, or their politics, that we quarrelled. Our sole dislike was to the cut of their clothes.

But to pass over *their* dresses—Good God! in what habits did the representatives of the crowned heads of Europe appear, when they came to swell the pomp of their humiliation, and attended in solemn function this inauguration of regicide? That would be the curiosity. Under what robes did they cover the disgrace and degradation of the whole college of kings? What warehouses of masks and dominos furnished a cover to the nakedness of their shame? The shop ought to be known; it will soon have a good trade. Were the dresses of the ministers of those lately called potentates, who attended on that occasion, taken from the wardrobe of that property man at the opera, from whence my old acquaintance *Anacharsis Cloots*, some years ago, equipped a body of ambassadors, whom he conducted, as from all the nations in the world, to the bar of what was called the constituent assembly? Among those mock ministers, one of the most conspicuous figures was the representative of the British nation, who unluckily was wanting at the late ceremony. In the face of all the real ambassadors of the sovereigns of Europe was this ludicrous representation of their several subjects, under the name of *oppressed sove-*

reigns,[1] exhibited to the assembly; that assembly received an harangue, in the name of those sovereigns, against their kings, delivered by this *Cloots*, actually a subject of Prussia, under the name of ambassador of the human race. At that time there was only a feeble reclamation from one of the ambassadors of these tyrants and oppressors. A most gracious answer was given to the ministers of the oppressed sovereigns; and they went so far on that occasion as to assign them, in that assumed character, a box at one of their festivals.

I was willing to indulge myself in a hope, that this second appearance of ambassadors was only an insolent mummery of the same kind; but alas! Anacharsis himself, all fanatic as he was, could not have imagined that his opera procession should have been the prototype of the real appearance of the representatives of all the sovereigns of Europe themselves, to make the same prostration that was made by those who dared to represent their people in a complaint against them. But in this the French republic has followed, as they always affect to do, and have hitherto done with success, the example of the ancient Romans, who shook all governments by listening to the complaints of their subjects, and soon after brought the kings themselves to answer at their bar. At this last ceremony the ambassadors had not Cloots for their Cotterel—Pity that Cloots had not had a reprieve from the guillotine till he had completed his work! But that engine fell before the curtain had fallen upon all the dignity of the earth.

On this their gaudy day the new regicide directory sent for their diplomatic rabble, as bad as themselves in principle, but infinitely worse in degradation. They called them out by a sort of roll of their nations, one after another, much in the manner in which they called wretches out of their prison to the guillotine. When these ambassadors of infamy appeared before them, the chief director, in the name of the rest, treated each of them with a short, affected, pedantic, insolent, theatric laconium; a sort of epigram of contempt. When they had thus insulted them in a style and language

[1] *Souvereins Opprimées*—See the whole proceeding in the process verbal of the National Assembly.

which never before was heard, and which no sovereign would for a moment endure from another, supposing any of them frantic enough to use it, to finish their outrage, they drummed and trumpeted the wretches out of their hall of audience.

Among the objects of this insolent buffoonery was a person supposed to represent the king of Prussia. To this worthy representative they did not so much as condescend to mention his master; they did not seem to know that he had one; they addressed themselves solely to Prussia in the abstract, notwithstanding the infinite obligation they owed to their early protector for their first recognition and alliance, and for the part of his territory he gave into their hands for the first-fruits of his homage. None but dead monarchs are so much as mentioned by them, and those only to insult the living by an invidious comparison. They told the Prussians they ought to learn, after the example of Frederick the Great, a love for France. What a pity it is, that he who loved France so well as to chastise it was not now alive, by an unsparing use of the rod (which indeed he would have spared little) to give them another instance of his paternal affection. But the directory were mistaken. These are not days in which monarchs value themselves upon the title of *great:* they are grown *philosophic:* they are satisfied to be good.

Your Lordship will pardon me for this no very long reflection on the short but excellent speech of the plumed director to the ambassador of Cappadocia. The imperial ambassador was not in waiting, but they found for Austria a good Judean representation. With great judgment his Highness, the Grand Duke, had sent the most atheistic coxcomb to be found in Florence, to represent, at the bar of impiety, the house of apostolic Majesty, and the descendants of the pious, though high-minded, Maria Theresa. He was sent to humble the whole race of Austria before those grim assassins, reeking with the blood of the daughter of Maria Theresa, whom they sent half-dead, in a dung cart, to a cruel execution; and this true-born son of apostasy and infidelity, this renegado from the faith, and from all honour and all humanity, drove an Austrian coach over the stones which were yet wet with her blood;—with that blood which drop-

ped every step through her tumbrel all the way she was drawn from the horrid prison, in which they had finished all the cruelty and horrors, not executed in the face of the sun! The Hungarian subjects of Maria Theresa, when they drew their swords to defend her rights against France, called her, with correctness of truth, though not with the same correctness, perhaps, of grammar, a king: *Moriamur pro rege nostro Maria Theresa.*—She lived and died a king, and others will have subjects ready to make the same vow, when in either sex they show themselves real kings.

When the directory came to this miserable fop, they bestowed a compliment on his matriculation into *their* philosophy; but as to his master, they made to him, as was reasonable, a reprimand, not without a pardon, and an oblique hint at the whole family. What indignities have been offered through this wretch to his master, and how well borne, it is not necessary that I should dwell on at present. I hope that those who yet wear royal, imperial, and ducal crowns, will learn to feel as men and as kings; if not, I predict to them, they will not long exist as kings or as men.

Great Britain was not there. Almost in despair, I hope she will never, in any rags and *coversluts* of infamy, be seen at such an exhibition. The hour of her final degradation is not yet come; she did not herself appear in the regicide presence, to be the sport and mockery of those bloody buffoons, who, in the merriment of their pride, were insulting, with every species of contumely, the fallen dignity of the rest of Europe. But Britain, though not personally appearing to bear her part in this monstrous tragi-comedy, was very far from being forgotten. The new-robed regicides found a representative for her. And who was this representative? Without a previous knowledge, any one would have given a thousand guesses, before he could arrive at a tolerable divination of their rancorous insolence. They chose to address what they had to say concerning this nation to the ambassador of America. They did not apply to this ambassador for a mediation:—that, indeed, would have indicated a want of every kind of decency; but it would have indicated nothing more. But, in this their American apostrophe, your Lordship will observe, they did not so much as

pretend to hold out to us directly, or through any mediator, though in the most humiliating manner, any idea whatsoever of peace, or the smallest desire of reconciliation. To the States of America themselves they paid no compliment. They paid their compliment to Washington solely; and on what ground? This most respectable commander and magistrate might deserve commendation on very many of those qualities, which they who most disapprove some part of his proceedings, not more justly, than freely, attribute to him; but they found nothing to commend in him, "*but the hatred he bore to Great Britain.*" I verily believe, that in the whole history of our European wars, there never was such a compliment paid from the sovereign of one state to a great chief of another. Not one ambassador from any one of those powers, who pretend to live in amity with this kingdom, took the least notice of that unheard-of declaration; nor will Great Britain, till she is known with certainty to be true to her own dignity, find any one disposed to feel for the indignities that are offered to her. To say the truth, those miserable creatures were all silent under the insults that were offered to themselves. They pocketed their epigrams, as ambassadors formerly took the gold boxes, and miniature pictures set in diamonds, presented them by sovereigns at whose courts they had resided. It is to be presumed, that by the next post they faithfully and promptly transmitted to their masters the honours they had received. I can easily conceive the epigram, which will be presented to Lord Auckland, or to the Duke of Bedford, as hereafter, according to circumstances, they may happen to represent this kingdom. Few can have so little imagination, as not readily to conceive the nature of the boxes of epigrammatic lozenges that will be presented to them.

But, *hæ nugæ seria ducunt in mala.* The conduct of the regicide faction is perfectly systematic in every particular, and it appears absurd only as it is strange and uncouth; not as it has an application to the ends and objects of their policy. When by insult after insult they have rendered the character of sovereigns vile in the eyes of their subjects, they know there is but one step more to their utter destruction. All authority, in a great degree, exists in opinion: royal authority most of all. The supreme majesty of a monarch

cannot be allied with contempt. Men would reason not unplausibly, that it would be better to get rid of the monarchy at once, than to suffer that, which was instituted, and well instituted, to support the glory of the nation, to become the instrument of its degradation and disgrace.

A good many reflections will arise in your Lordship's mind upon the time and circumstances of that most insulting and atrocious declaration of hostility against this kingdom. The declaration was made subsequent to the noble Lord's Encomium on the new Regicide Constitution; after the pamphlet had made something more than advances towards a reconciliation with that ungracious race, and had directly disowned all those who adhered to the original declaration in favour of monarchy. It was even subsequent to the unfortunate declaration in the speech from the throne, (which this pamphlet but too truly announced,) of the readiness of our government to enter into connexions of friendship with that faction. Here was the answer, from the throne of regicide, to the speech from the throne of Great Britain. They go out of their way to compliment General Washington on the supposed rancour of his heart towards this country. It is very remarkable, that they make this compliment of malice to the chief of the United States, who had first signed a treaty of peace, amity, and commerce with this kingdom. This radical hatred, according to their way of thinking, the most recent, solemn compacts of friendship cannot or ought not to remove. In this malice to England, as in the one great comprehensive virtue, all other merits of this illustrious person are entirely merged.—For my part, I do not believe the fact to be so, as they represent it. Certainly it is not for Mr. Washington's honour as a gentleman, a Christian, or a president of the United States, after the treaty he has signed, to entertain such sentiments. I have a moral assurance, that the representation of the regicide directory is absolutely false and groundless. If it be, it is a stronger mark of their audacity and insolence, and still a stronger proof of the support they mean to give to the mischievous faction they are known to nourish there, to the ruin of those States, and to the end that no British affections should ever arise in that important part of the world, which would naturally lead to a cordial, hearty British alliance,

upon the bottom of mutual interest and ancient affection. It shows in what part it is, and with what a weapon, they mean a deadly blow at the heart of Great Britain. One really would have expected, from this new constitution of theirs, which had been announced as a great reform, and which was to be, more than any of their former experimental schemes, alliable with other nations, that they would, in their very first public act, and their declaration to the collected representation of Europe and America, have affected some degree of moderation, or, at least, have observed a guarded silence with regard to their temper and their views. No such thing; they were in haste to declare the principles which are spun into the primitive staple of their frame. They were afraid that a moment's doubt should exist about them. In their very infancy they were in haste to put their hand on their infernal altar, and to swear the same immortal hatred to England, which was sworn in the succession of all the short-lived constitutions that preceded it. With them everything else perishes almost as soon as it is formed; this hatred alone is immortal. This is their impure vestal fire, that never is extinguished; and never will it be extinguished whilst the system of regicide exists in France. What! are we not to believe them? Men are too apt to be deceitful enough in their professions of friendship, and this makes a wise man walk with some caution through life. Such professions, in some cases, may be even a ground of further distrust. But when a man declares himself your unalterable enemy! No man ever declared to another a rancour towards him which he did not feel. *Falsos in amore odia non fingere*, said an author, who points his observations so as to make them remembered.

Observe, my Lord, that, from their invasion of Flanders and Holland to this hour, they have never made the smallest signification of a desire of peace with this kingdom, with Austria, or, indeed, with any other power, that I know of. As superiors, they expect others to begin. We have complied, as you may see. The hostile insolence with which they gave such a rebuff to our first overture in the speech from the throne, did not hinder us from making, from the same throne, a second advance. The two Houses, a second time, coincided in the same sentiments with a degree of

apparent unanimity (for there was no dissentient voice but yours) with which, when they reflect on it, they will be as much ashamed as I am. To this our new humiliating overture (such, at whatever hazard, I must call it) what did the regicide directory answer? Not one public word of a readiness to treat. No, they feel their proud situation too well. They never declared whether they would grant peace to you or not. They only signified to you their pleasure as to the terms on which alone they would, in any case, admit you to it. You showed your general disposition to peace, and, to forward it, you left everything open to negotiations. As to any terms you can possibly obtain, they shut out all negotiation at the very commencement. They declared, that they never would make a peace, by which anything that ever belonged to France should be ceded. We would not treat with the monarchy, weakened as it must obviously be in any circumstance of restoration, without a reservation of something for indemnity and security, and that too in words of the largest comprehension. You treat with the regicides without any reservation at all. On their part, they assure you formally and publicly that they will give you nothing in the name of indemnity or security, or for any other purpose.

It is impossible not to pause here for a moment, and to consider the manner in which such declarations would have been taken by your ancestors from a monarch distinguished for his arrogance; an arrogance which, even more than his ambition, incensed and combined all Europe against him. Whatever his inward intentions may have been, did Louis XIV. ever make a declaration, that the true bounds of France were the Ocean, the Mediterranean, and the Rhine? In any overtures for peace, did he ever declare, that he would make no sacrifices to promote it? His declarations were always directly to the contrary; and at the peace of Ryswick his actions were to the contrary. At the close of the war, almost in every instance victorious, all Europe was astonished, even those who received them were astonished, at his concessions. Let those who have a mind to see how little, in comparison, the most powerful and ambitious of all monarchs is to be dreaded, consult the very judicious, critical observations on the Politics of that Reign, inserted in the Military Treatise of the Marquis de Montalambert. Let those who wish to

know what is to be dreaded from an ambitious republic consult no author, no military critic, no historical critic. Let them open their own eyes, which degeneracy and pusillanimity have shut from the light that pains them, and let them not vainly seek their security in a voluntary ignorance of their danger.

To dispose us towards this peace,—an attempt, in which our author has, I do not know whether to call it, the good or ill fortune to agree with whatever is most seditious, factious, and treasonable in this country, we are told by many dealers in speculation, but not so distinctly by the author himself, (too great distinctness of affirmation not being his fault,)—but we are told, that the French have lately obtained a very pretty sort of constitution, and that it resembles the British constitution as if they had been twinned together in the womb—*mire sagaces fallere hospites discrimen obscurum.* It may be so; but I confess I am not yet made to it; nor is the noble author. He finds the "elements" excellent; but the disposition very inartificial indeed. Contrary to what we might expect at Paris—the meat is good, the cookery abominable. I agree with him fully in the last; and if I were forced to allow the first, I should still think, with our old coarse by-word—that the same power which furnished all their former *restorateurs*, sent also their present cooks. I have a great opinion of Thomas Paine, and of all his productions; I remember his having been one of the committee for forming one of their annual constitutions; I mean the admirable constitution of 1793, after having been a chamber counsel to the no less admirable constitution of 1791. This pious patriot has his eyes still directed to his dear native country, notwithstanding her ingratitude to so kind a benefactor. This outlaw of England, and lawgiver to France, is now, in secret probably, trying his hand again: and inviting us to him by making his constitution such as may give his disciples in England some plausible pretext for going into the house that he has opened. We have discovered, it seems, that all which the boasted wisdom of our ancestors has laboured to bring to perfection for six or seven centuries, is nearly, or altogether, matched in six or seven days, at the leisure hours and sober intervals of Citizen Thomas Paine.

"But though the treacherous tapster Thomas,
Hangs a new Angel two doors from us,
As fine as daubers' hands can make it,
In hopes that strangers may mistake it;
We think it both a shame and sin
To quit the good old Angel Inn."

Indeed, in this good old house, where everything, at least, is well aired, I shall be content to put up my fatigued horses, and here take a bed for the long night that begins to darken upon me. Had I, however, the honour (I must now call it so) of being a member of any of the constitutional clubs, I should think I had carried my point most completely. It is clear by the applauses bestowed on what the author calls this new constitution, a mixed oligarchy, that the difference between the clubbists and the old adherents to the monarchy of this country is hardly worth a scuffle. Let it depart in peace, and light lie the earth on the British constitution! By this easy manner of treating the most difficult of all subjects, the constitution for a great kingdom, and by letting loose an opinion, that they may be made by any adventurers in speculation in a small given time, and for any country, all the ties, which, whether of reason or prejudice, attach mankind to their old, habitual, domestic governments, are not a little loosened: all communion, which the similarity of the basis has produced between all the governments that compose what we call the Christian world and the republic of Europe, would be dissolved. By these hazarded speculations France is more approximated to us in constitution than in situation; and in proportion as we recede from the ancient system of Europe, we approach to that connexion, which alone can remain to us, a close alliance with the new-discovered moral and political world in France.

These theories would be of little importance, if we did not only know, but sorely feel, that there is a strong Jacobin faction in this country, which has long employed itself in speculating upon constitutions, and to whom the circumstance of their government being home-bred and prescriptive seems no sort of recommendation. What seemed to us to be the best system of liberty that a nation ever enjoyed, to them seems the yoke of an intolerable slavery. This speculative faction had long been at work. The French Revolution did not cause it; it only discovered it, increased it, and

gave fresh vigour to its operations. I have reason to be persuaded that it was in this country, and from English writers and English caballers, that France herself was instituted in this revolutionary fury. The communion of these two factions upon any pretended basis of similarity is a matter of very serious consideration. They are always considering the formal distributions of power in a constitution: the moral basis they consider as nothing. Very different is my opinion: I consider the moral basis as everything; the formal arrangements, further than as they promote the moral principles of government, and the keeping desperately wicked persons as the subjects of laws and not the makers of them, to be of little importance. What signifies the cutting and shuffling of cards, while the pack still remains the same? As a basis for such a connexion as has subsisted between the powers of Europe, we had nothing to fear, but from the lapses and frailties of men, and that was enough; but this new pretended republic has given us more to apprehend from what they call their virtues, than we had to dread from the vices of other men. Avowedly and systematically they have given the upper hand to all the vicious and degenerate part of human nature. It is from their lapses and deviations from their principle that alone we have anything to hope.

I hear another inducement to fraternity with the present rulers. They have murdered one Robespierre. This Robespierre, they tell us, was a cruel tyrant, and now that he is put out of the way, all will go well in France. Astræa will again return to that earth from which she has been an emigrant, and all nations will resort to her golden scales. It is very extraordinary, that the very instant the mode of Paris is known here, it becomes all the fashion in London. This is their jargon. It is the old *bon ton* of robbers, who cast their common crimes on the wickedness of their departed associates. I care little about the memory of this same Robespierre. I am sure he was an execrable villain. I rejoiced at his punishment neither more nor less than I should at the execution of the present directory or any of its members. But who gave Robespierre the power of being a tyrant? and who were the instruments of his tyranny? The present virtuous constitution-mongers. He was a tyrant, they were his satellites and his hangmen. Their

sole merit is in the murder of their colleague. They have expiated their other murders by a new murder. It has always been the case among this banditti. They have always had the knife at each other's throats, after they had almost blunted it at the throats of every honest man. These people thought that, in the commerce of murder, he was like to have the better of the bargain, if any time was lost: they therefore took one of their short revolutionary methods, and massacred him in a manner so perfidious and cruel, as would shock all humanity, if the stroke was not struck by the present rulers on one of their own associates. But this last act of infidelity and murder is to expiate all the rest, and to qualify them for the amity of an humane and virtuous sovereign and civilized people. I have heard that a Tartar believes, when he has killed a man, that all his estimable qualities pass with his clothes and arms to the murderer; but I have never heard that it was the opinion of any savage Scythian, that, if he kills a brother villain, he is, *ipso facto*, absolved of all his own offences. The Tartarian doctrine is the most tenable opinion. The murderers of Robespierre, besides what they are entitled to by being engaged in the same tontine of infamy, are his representatives, have inherited all his murderous qualities, in addition to their own private stock. But it seems we are always to be of a party with the last and victorious assassins. I confess I am of a different mind; and am rather inclined, of the two, to think and speak less hardly of a dead ruffian, than to associate with the living. I could better bear the stench of the gibbeted murderer than the society of the bloody felons who yet annoy the world. Whilst they wait the recompense due to their ancient crimes, they merit new punishment by the new offences they commit. There is a period to the offences of Robespierre. They survive in his assassins. Better a living dog, says the old proverb, than a dead lion: not so here. Murderers and hogs never look well till they are hanged. From villany no good can arise, but in the example of its fate. So I leave them their dead Robespierre, either to gibbet his memory, or to deify him in their pantheon with their Marat and their Mirabeau.

It is asserted that this government promises stability; God of his mercy forbid! If it should, nothing upon earth

besides itself can be stable. We declare this stability to be the ground of our making peace with them. Assuming it, therefore, that the men and the system are what I have described, and that they have a determined hostility against this country, an hostility not only of policy but of predilection; then I think that every rational being would go along with me in considering its permanence as the greatest of all possible evils. If, therefore, we are to look for peace with such a thing in any of its monstrous shapes, which I deprecate, it must be in that state of disorder, confusion, discord, anarchy, and insurrection, such as might oblige the momentary rulers to forbear their attempts on neighbouring states, or to render these attempts less operative if they should kindle new wars. When was it heard before, that the internal repose of a determined and wicked enemy, and the strength of his government, became the wish of his neighbour, and a security against either his malice or his ambition? The direct contrary has always been inferred from that state of things; accordingly, it has ever been the policy of those who would preserve themselves against the enterprises of such a malignant and mischievous power, to cut out so much work for him in his own states, as might keep his dangerous activity employed at home.

It is said, in vindication of this system which demands the stability of the regicide power as a ground for peace with them, that when they have obtained, as now it is said (though not by this noble author) they have, a permanent government, they will be *able* to preserve amity with this kingdom, and with others who have the misfortune to be in their neighbourhood. Granted. They will be *able* to do so, without question; but are they willing to do so? Produce the act, produce the declaration. Have they made any single step towards it? Have they ever once proposed to treat?

The assurance of a stable peace, grounded on the stability of their system, proceeds on this hypothesis, that their hostility to other nations has proceeded from their anarchy at home, and from the prevalence of a populace which their government had not strength enough to master. This I utterly deny. I insist upon it as a fact, that in the daring commencement of all their hostilities, and their astonishing

perseverance in them, so as never once in any fortune, high or low, to propose a treaty of peace to any power in Europe, they have never been actuated by the people: on the contrary, the people, I will not say, have been moved, but impelled by them, and have gradually acted under a compulsion, of which most of us are as yet, thank God, unable to form an adequate idea. The war against Austria was formally declared by the unhappy Louis XVI.; but who has ever considered Louis XVI., since the Revolution, to have been the government? The second regicide Assembly, then the only government, was the author of that war, and neither the nominal king, nor the nominal people, had anything to do with it, further than in a reluctant obedience. It is to delude ourselves to consider the state of France, since their Revolution, as a state of anarchy; it is something far worse. Anarchy it is undoubtedly, if compared with government pursuing the peace, order, morals, and prosperity of the people. But regarding only the power that has really guided from the day of the revolution to this time, it has been of all governments the most absolute, despotic, and effective that has hitherto appeared on earth. Never were the views and politics of any government pursued with half the regularity, system, and method, that a diligent observer must have contemplated with amazement and terror in theirs. Their state is not anarchy, but a series of short-lived tyrannies. We do not call a republic with annual magistrates an anarchy; theirs is that kind of republic; but the succession is not effected by the expiration of the term of the magistrate's service, but by his murder. Every new magistracy, succeeding by homicide, is auspicated by accusing its predecessors in the office of tyranny, and it continues by the exercise of what they charged upon others.

This strong hand is the law, and the sole law, in their state. I defy any person to show any other law, or if any such should be found on paper, that it is in the smallest degree, or in any one instance, regarded or practised. In all their successions, not one magistrate, or one form of magistracy, has expired by a mere, occasional, popular tumult: everything has been the effect of the studied machinations of the one revolutionary cabal, operating within itself upon itself. That cabal is all in all. France has no public; it

is the only nation I ever heard of, where the people are absolutely slaves, in the fullest sense, in all affairs public and private, great and small, even down to the minutest and most recondite parts of their household concerns. The helots of Laconia, the regardants to the manor in Russia and in Poland, even the negroes in the West Indies, know nothing of so searching, so penetrating, so heart-breaking a slavery. Much would these servile wretches call for our pity under that unheard-of yoke, if for their perfidious and unnatural rebellion, and for their murder of the mildest of all monarchs, they did not richly deserve a punishment not greater than their crime.

On the whole, therefore, I take it to be a great mistake to think that the want of power in the government furnished a natural cause of war: whereas the greatness of its power joined to its use of that power, the nature of its system, and the persons who acted in it, did naturally call for a strong military resistance to oppose them, and rendered it not only just, but necessary. But at present I say no more on the genius and character of the power set up in France. I may probably trouble you with it more at large hereafter; this subject calls for a very full exposure; at present it is enough for me, if I point it out as a matter well worthy of consideration, whether the true ground of hostility was not rightly conceived very early in this war, and whether anything has happened to change that system, except our ill success in a war, which in no principal instance had its true destination as the object of its operations. That the war has succeeded ill in many cases is undoubted; but then let us speak the truth and say we are defeated, exhausted, dispirited, and must submit. This would be intelligible. The world would be inclined to pardon the abject conduct of an undone nation. But let us not conceal from *ourselves* our real situation, whilst by every species of humiliation we are but too strongly displaying our sense of it to the enemy.

The writer of the Remarks in the last week of October appears to think that the present government in France contains many of the elements, which, when properly arranged, are known to form the best practical governments; and that the system, whatever may become its particular

form, is no longer likely to be an obstacle to negotiation. If its form now be no obstacle to such negotiation, I do not know why it was ever so. Suppose that this government promised greater permanency than any of the former, (a point on which I can form no judgment,) still a link is wanting to couple the permanence of the government with the permanence of the peace. On this not one word is said: nor can there be, in my opinion. This deficiency is made up by strengthening the first ringlet of the chain that ought to be, but that is not, stretched to connect the two propositions. All seems to be done if we can make out that the last French edition of regicide is like to prove stable.

As a prognostic of this stability, it is said to be accepted by the people. Here again I join issue with the fraternizers, and positively deny the fact. Some submission or other has been obtained by some means or other to every government that hitherto has been set up. And the same submission would, by the same means, be obtained for any other project that the wit or folly of man could possibly devise. The constitution of 1790 was universally received. The constitution which followed it, under the name of a convention, was universally submitted to. The constitution of 1793 was universally accepted. Unluckily, this year's constitution, which was formed, and its genethliacon sung by the noble author while it was yet in embryo, or was but just come bloody from the womb, is the only one which, in its very formation, has been generally resisted by a very great and powerful party in many parts of the kingdom, and particularly in the capital. It never had a popular choice even in show; those who arbitrarily erected the new building out of the old materials of their own convention were obliged to send for an army to support their work: like brave gladiators, they fought it out in the streets of Paris, and even massacred each other in their house of assembly in the most edifying manner, and for the entertainment and instruction of their Excellencies the foreign ambassadors, who had a box in this constitutional amphitheatre of a free people.

At length, after a terrible struggle, the troops prevailed over the citizens. The citizen soldiers, the ever-famed National Guards, who had deposed and murdered their sovereign, were disarmed by the inferior trumpeters of that re-

bellion. Twenty thousand regular troops garrison Paris. Thus a complete military government is formed. It has the strength, and it may count on the stability, of that kind of power. This power is to last as long as the Parisians think proper. Every other ground of stability but from military force and terror is clean out of the question. To secure them further, they have a strong corps of irregulars ready armed. Thousands of those hell-hounds called Terrorists, whom they had shut up in prison on their last Revolution as the satellites of tyranny, are let loose on the people. The whole of their government, in its origination, in its continuance, in all its actions, and in all its resources, is force; and nothing but force. A forced constitution, a forced election, a forced subsistence, a forced requisition of soldiers, a forced loan of money.

They differ nothing from all the preceding usurpations, but that to the same odium a good deal more of contempt is added. In this situation, notwithstanding all their military force, strengthened with the undisciplined power of the Terrorists, and the nearly general disarming of Paris, there would almost certainly have been before this an insurrection against them, but for one cause. The people of France languish for peace. They all despaired of obtaining it from the coalesced powers, whilst they had a gang of professed regicides at their head; and several of the least desperate republicans would have joined with better men to shake them wholly off, and to produce something more ostensible, if they had not been reiteratedly told, that their sole hope of peace was the very contrary to what they naturally imagined; that they must leave off their cabals and insurrections, which could serve no purpose but to bring in that royalty which was wholly rejected by the coalesced kings; that to satisfy them they must tranquilly, if they could not cordially, submit themselves to the tyranny and the tyrants they despised and abhorred. Peace was held out by the allied monarchies to the people of France, as a bounty for supporting the republic of regicides. In fact, a coalition, begun for the avowed purpose of destroying that den of robbers, now exists only for their support. If evil happens to the princes of Europe from the success and stability of this infernal business, it is their own absolute crime.

We are to understand, however, (for sometimes so the author hints,) that something stable in the constitution of regicide was required for our amity with it; but the noble Remarker is no more solicitous about this point, than he is for the permanence of the whole body of his October speculations: "If," says he, speaking of the regicide, "they can obtain a practicable constitution, even for a limited period of time, they will be in a condition to re-establish the accustomed relations of peace and amity." Pray let us leave this bush fighting. What is meant by *a limited period of time?* Does it mean the direct contrary to the terms, an unlimited period? If it is a limited period, what limitation does he fix as a ground for his opinion? Otherwise, his limitation is unlimited. If he only requires a constitution that will last while the treaty goes on, ten days' existence will satisfy his demands. He knows that France never did want a practicable constitution, nor a government which endured for a limited period of time. Her constitutions were but too practicable; and short as was their duration, it was but too long. They endured time enough for treaties which benefited themselves, and have done infinite mischief to our cause. But, granting him his strange thesis, that, hitherto, the mere form or the mere term of their constitutions, and not their indisposition, but their instability, has been the cause of their not preserving the relations of amity,—how could a constitution, which might not last half an hour after the noble Lord's signature of the treaty in the company in which he must sign it, insure its observance? If you trouble yourself at all with their constitutions, you are certainly more concerned with them after the treaty than before it, as the observance of conventions is of infinitely more consequence than the making them. Can anything be more palpably absurd and senseless, than to object to a treaty of peace, for want of durability in constitutions, which had an actual duration, and to trust a constitution, that at the time of the writing had not so much as a practical existence? There is no way of accounting for such discourse in the mouths of men of sense, but by supposing that they secretly entertain a hope that the very act of having made a peace with the regicides will give a stability to the regicide system. This will not clear the discourse from the absurdity, but it will account for the con-

duct which such reasoning so ill defends. What a round-about way is this to peace; to make war for the destruction of regicides, and then to give them peace in order to ensure a stability that will enable them to observe it. I say nothing of the honour displayed in such a system. It is plain it militates with itself almost in all the parts of it. In one part it supposes stability in their constitution, as a ground of a stable peace; in another part we are to hope for peace in a different way; that is, by splitting this brilliant orb into little stars, and this would make the face of heaven so fine. No, there is no system, upon which the peace, which in humility we are to supplicate, can possibly stand.

I believe, before this time, that the mere form of a constitution in any country never was fixed as the sole ground of objecting to a treaty with it. With other circumstances it may be of great moment. What is incumbent on the assertors of the fourth week of the October system to prove, is not whether their then expected constitution was likely to be stable or transitory, but whether it promised to this country and its allies, and to the peace and settlement of all Europe, more good will or more good faith than any of the experiments which have gone before it. On these points I would willingly join issue.

Observe, first, the manner in which the Remarker describes (very truly as I conceive) the people of France under that auspicious government, and then observe the conduct of that government to other nations. "The people without *any* established constitution; distracted by popular convulsions; in a state of inevitable bankruptcy; without any commerce; with their principal ports blockaded; and without a fleet that could venture to face one of our *detached squadrons*." Admitting, as fully as he has stated it, this condition of France, I would fain know, how he reconciles this condition with his ideas of *any kind of a practicable constitution*, or *duration for a limited period*, which are his *sine quâ non* of peace. But passing by contradictions, as no fair objections to reasoning, this state of things would naturally, at other times, and in other governments, have produced a disposition to peace, almost on any terms. But, in that state of their country, did the regicide government solicit peace or amity with other nations, or even lay any specious grounds for it.

in propositions of affected moderation, or in the most loose and general conciliatory language? The direct contrary. It was but a very few days before the noble writer had commenced his remarks, as if it were to refute him by anticipation, that his France thought fit to lay out a new territorial map of dominion, and to declare to us and to all Europe what territories she was willing to allot to her own empire, and what she is content (during her good pleasure) to leave to others.

This their law of empire was promulgated without any requisition on that subject, and proclaimed in a style, and upon principles, which never had been heard of in the annals of arrogance and ambition. She prescribed the limits to her empire, not upon principles of treaty, convention, possession, usage, habitude, the distinction of tribes, nations, or languages, but by physical aptitudes. Having fixed herself as the arbiter of physical dominion, she construed the limits of nature by her convenience. That was nature, which most extended and best secured the empire of France.

I need say no more on the insult offered not only to all equity and justice, but to the common sense of mankind, in deciding legal property by physical principles, and establishing the convenience of a party as a rule of public law. The noble advocate for peace has, indeed, perfectly well exploded this daring and outrageous system of pride and tyranny. I am most happy in commending him when he writes like himself. But here, still further, and in the same good strain, the great patron and advocate of amity with this accommodating, mild, and unassuming power, when he reports to you the law they give, and its immediate effects:—"They amount," says he, "to the sacrifice of powers that have been the most nearly connected with us: the direct, or indirect, annexation to France of all the parts of the continent, from Dunkirk to Hamburgh; an immense accession of territory; and, in one word, THE ABANDONMENT OF THE INDEPENDENCE OF EUROPE!" This is the LAW (the author and I use no different terms) which this new government, almost as soon as it could cry in the cradle, and as one of the very first acts by which it auspicated its entrance into function; the pledge it gives of the firmness of its policy; such is the law that this proud power prescribes to abject nations. What is

the comment upon this law by the great jurist who recommends us to the tribunal which issued the decree? "An obedience to it would be (says he) dishonourable to us, and exhibit us to the present age, and to posterity, as submitting to the law prescribed to us by our enemy."

Here I recognise the voice of a British plenipotentiary: I begin to feel proud of my country. But, alas! the short date of human elevation! The accents of dignity died upon his tongue. This author will not assure us of his sentiments for the whole of a pamphlet; but in the sole energetic part of it he does not continue the same through a whole sentence, if it happens to be of any sweep or compass. In the very womb of this last sentence, pregnant, as it should seem, with a Hercules, there is formed a little bantling of the mortal race, a degenerate, puny parenthesis, that totally frustrates our most sanguine views and expectations, and disgraces the whole gestation. Here is this destructive parenthesis, "unless some adequate compensation be secured *to us*"—*To us!* The Christian world may shift for itself, Europe may groan in slavery, we may be dishonoured by receiving law from an enemy, but all is well, provided the compensation *to us* be adequate. To what are we reserved? An *adequate* compensation "for the sacrifice of powers the most nearly connected with us;"—an *adequate* compensation "for the direct or indirect annexation to France of all the ports of the continent, from Dunkirk to Hamburgh;"—an *adequate* compensation "for the abandonment of the independence of Europe!" Would that when all our manly sentiments are thus changed, our manly language were changed along with them; and that the English tongue were not employed to utter what our ancestors never dreamed could enter into an English heart!

But let us consider this matter of adequate compensation. —Who is to furnish it? From what funds is it to be drawn? Is it by another treaty of commerce? I have no objections to treaties of commerce upon principles of commerce.—Traffic for traffic;—all is fair. But commerce, in exchange for empire, for safety, for glory! We set out in our dealing with a miserable cheat upon ourselves. I know it may be said, that we may prevail on this proud, philosophical, military republic, which looks down with contempt on trade,

to declare it unfit for the sovereign of nations to be *eundem Negociatorem et Dominum;* that, in virtue of this maxim of her state, the English in France may be permitted, as the Jews are in Poland and in Turkey, to execute all the little inglorious occupations; to be the sellers of new and the buyers of old clothes; to be their brokers and factors, and to be employed in casting up their debits and credits, whilst the master republic cultivates the arts of empire, prescribes the forms of peace to nations, and dictates laws to a subjected world. But are we quite sure that, when we have surrendered half Europe to them in hope of this compensation, the republic will confer upon us those privileges of dishonour. Are we quite certain that she will permit us to farm the guillotine; to contract for the provision of her twenty thousand bastiles; to furnish transports for the myriads of her exiles to Guiana; to become commissioners for her naval stores, or to engage for the clothing of those armies which are to subdue the poor relics of Christian Europe? No! She is bespoke by the Jew subjects of her own Amsterdam for all these services.

But if these, or matters similar, are not the compensations the Remarker demands, and that on consideration he finds them neither adequate nor certain, who else is to be the chapman, and to furnish the purchase-money, at this market of all the grand principles of empire, of law, of civilization, of morals, and of religion; where British faith and honour are to be sold by inch of candle? Who is to be the *dedecorum pretiosus emptor?* Is it the *Navis Hispanæ Magister?* Is it to be furnished by the Prince of Peace? Unquestionably. Spain as yet possesses mines of gold and silver, and may give us in *pesos duros* an adequate compensation for our honour and our virtue. When these things are at all to be sold, they are the vilest commodities at market.

It is full as singular as any of the other singularities in this work, that the Remarker, talking so much as he does of cessions and compensations, passes by Spain in his general settlement, as if there were no such country on the globe; as if there were no Spain in Europe, no Spain in America. But this great matter of political deliberation cannot be put out of our thoughts by his silence. She *has* furnished compensations;—not to you but to France. The regicide republic

and the still nominally subsisting monarchy of Spain are united, and are united upon a principle of jealousy, if not of bitter enmity to Great Britain. The noble writer has here another matter for meditation. It is not from Dunkirk to Hamburgh that the ports are in the hands of France: they are in the hands of France from Hamburgh to Gibraltar. How long the new dominion will last, I cannot tell; but France the republic has conquered Spain, and the ruling party in that court acts by her orders, and exists by her power.

The noble writer, in his views into futurity, has forgotten to look back to the past. If he chooses it, he may recollect that on the prospect of the death of Philip IV., and still more on the event, all Europe was moved to its foundations. In the treaties of partition that first were entered into, and in the war that afterwards blazed out, to prevent those Crowns from being actually, or virtually, united in the house of Bourbon, the predominance of France in Spain, and above all in the Spanish Indies, was the great object of all those movements in the cabinet and in the field. The grand alliance was formed upon that apprehension.—On that apprehension the mighty war was continued during such a number of years, as the degenerate and pusillanimous impatience of our dwindled race can hardly bear to have reckoned:—a war equal, within a few years, in duration, and not perhaps inferior in bloodshed, to any of those great contests for empire, which in history make the most awful matter of recorded memory.

> Ad confligendum venientibus undique Pœnis,
> Omnia cum belli trepido concussa tumultu
> Horrida contremuere sub altis ætheris auris,
> In dubioque fuit sub utrorum regna cadendum
> Omnibus humanis esset terrâque marique—

When this war was ended, (I cannot stay now to examine how,) the object of the war was the object of the treaty. When it was found impracticable, or less desirable than before, wholly to exclude a branch of the Bourbon race from that immense succession, the point of Utrecht was to prevent the mischiefs to arise from the influence of the greater upon the lesser branch. His Lordship is a great member of the diplomatic body; he has, of course, all the funda-

mental treaties, which make the public statute law of Europe, by heart: and, indeed, no active member of parliament ought to be ignorant of their general tenor and leading provisions. In the treaty which closed that war, and of which it is a fundamental part, because relating to the whole policy of the compact, it was agreed that Spain should not give anything from her territory in the West Indies to France. This article, apparently onerous to Spain, was in truth highly beneficial. But, oh the blindness of the greatest statesman to the infinite and unlooked-for combinations of things which lie hid in the dark prolific womb of futurity! The great trunk of Bourbon is cut down; the withered branch is worked up into the construction of a French regicide republic. Here we have, formed, a new, unlooked-for, monstrous, heterogeneous alliance; a double-natured monster; republic above, and monarchy below. There is no centaur of fiction, no poetic satyr of the woods, nothing short of the hieroglyphic monsters of Egypt, dog in head and man in body, that can give an idea of it. None of these things can subsist in nature (so at least it is thought); but the moral world admits monsters which the physical rejects.

In this metamorphosis the first thing done by Spain in the honey-moon of her new servitude was, with all the hardihood of pusillanimity, utterly to defy the most solemn treaties with Great Britain and the guarantee of Europe. She has yielded the largest and fairest part of one of the largest and fairest islands in the West Indies, perhaps on the globe, to the usurped powers of France. She completes the title of those powers to the whole of that important central island of Hispaniola. She has solemnly surrendered to the regicides and butchers of the Bourbon family what that court never ventured, perhaps never wished, to bestow on the patriarchal stock of her own august house.

The noble negotiator takes no notice of this portentous junction and this audacious surrender. The effect is no less than the total subversion of the balance of power in the West Indies, and indeed everywhere else. This arrangement, considered in itself, but much more as it indicates a complete union of France with Spain, is truly alarming. Does he feel nothing of the change this makes in that part of his description of the state of France, where he supposes

her not able to face one of our detached squadrons? Does he feel nothing for the condition of Portugal under this new coalition? Is it for this state of things he recommends our junction in that common alliance as a remedy? It is surely already monstrous enough. We see every standing principle of policy, every old governing opinion of nations, completely gone; and with it the foundation of all their establishments. Can Spain keep herself internally where she is with this connexion? Does he dream that Spain, unchristian, or even uncatholic, can exist as a monarchy? This author indulges himself in speculations of the division of the French republic. I only say that with much greater reason he might speculate on the republicanism and the subdivision of Spain.

It is not peace with France which secures that feeble government; it is that peace which, if it shall continue, decisively ruins Spain. Such a peace is not the peace which the remnant of Christianity celebrates at this holy season. In it there is no glory to God on high, and not the least tincture of good-will to man. What things we have lived to see! The king of Spain in a group of Moors, Jews, and renegadoes, and the clergy taxed to pay for his conversion! The Catholic king in the strict embraces of the most unchristian republic! I hope we shall never see his Apostolic Majesty, his Faithful Majesty, and the King, defender of the faith, added to that unhallowed and impious fraternity.

The noble author has glimpses of the consequences of peace as well as I. He feels for the colonies of Great Britain, one of the principal resources of our commerce and our naval power, if piratical France shall be established, as he knows she must be, in the West Indies, if we sue for peace on such terms as they may condescend to grant us. He feels that their very colonial system for the interior is not compatible with the existence of our colonies. I tell him, and doubt not I shall be able to demonstrate, that, being what she is, if she possesses a rock there, we cannot be safe. Has this author had in his view the transactions between the regicide republic and the yet nominally subsisting monarchy of Spain?

I bring this matter under your Lordship's consideration, that you may have a more complete view than this author

chooses to give of the *true France* you have to deal with, as to its nature, and to its force and its disposition. Mark it, my Lord, France, in giving her law to Spain, stipulated for none of her indemnities in Europe, no enlargement whatever of her frontier. Whilst we are looking for indemnities from France, betraying our own safety in a sacrifice of the independence of Europe, France secures hers by the most important acquisition of territory ever made in the West Indies since their first settlement. She appears (it is only in appearance) to give up the frontier of Spain, and she is compensated, not in appearance, but in reality, by a territory that makes a dreadful frontier to the colonies of Great Britain.

It is sufficiently alarming, that she is to have the possession of this great island. But all the Spanish colonies, virtually, are hers. Is there so puny a whisper in the *petty form* of the school of politics, who can be at a loss for the fate of the British colonies, when he combines the French and Spanish consolidation with the known critical and dubious dispositions of the United States of America, as they are at present, but which, when a peace is made, when the basis of a regicide ascendency in Spain is laid, will no longer be so good as dubious and critical? But I go a great deal further; and on much consideration of the condition and circumstances of the West Indies, and of the genius of this new republic, as it has operated, and is likely to operate on them, I say, that if a single rock in the West Indies is in the hands of this *transatlantic Morocco*, we have not an hour's safety there.

The Remarker, though he slips aside from the main consideration, seems aware that this arrangement, standing as it does in the West Indies, leaves us at the mercy of the new coalition, or rather at the mercy of the sole guiding part of it. He does not, indeed, adopt a supposition such as I make, who am confident that anything which can give them a single good port, and opportune piratical station there, would lead to our ruin; the author proceeds upon an idea that the regicides may be an existing and considerable territorial power in the West Indies, and, of course, her piratical system more dangerous and as real; however, for that desperate case he has an easy remedy; but surely, in

his whole shop, there is nothing so extraordinary It is, that we three, France, Spain, and England, (there are no other of any moment,) should adopt some "*analogy* in the interior systems of government in the several islands which we may respectively retain after the closing of the war."—This plainly can be done only by a convention between the parties, and I believe it would be the first war ever made to terminate in an analogy of the interior government of any country, or any parts of such countries. Such a partnership in domestic government is, I think, carrying fraternity as far as it will go.

It will be an affront to your sagacity to pursue this matter into all its details; suffice it to say, that if this convention for analogous domestic government is made, it immediately gives a right for the residence of a consul (in all likelihood some negro, or man of colour,) in every one of your islands: a regicide ambassador in London will be at all your meetings of West-India merchants and planters, and, in effect, in all our colonial councils. Not one order of council can hereafter be made, or any one act of parliament relative to the West-India colonies even be agitated, which will not always afford reasons for protests, and perpetual interference; the regicide republic will become an integral part of the colonial legislature; and, so far as the colonies are concerned, of the British too. But it will be still worse; as all our domestic affairs are interlaced more or less intimately with our external, this intermeddling must everywhere insinuate itself into all other interior transactions, and produce a copartnership in our domestic concerns of every description.

Such are the plain inevitable consequences of this arrangement of a system of analogous interior government. On the other hand, without it, the author assures us, and in this I heartily agree with him, "that the correspondence and communications between the neighbouring colonies will be great; that the disagreements will be incessant; and that causes even of national quarrels will arise *from day to day*." Most true. But, for the reasons I have given, the case, if possible, will be worse by the proposed remedy, by the triple fraternal interior analogy;—an analogy itself most fruitful, and more foodful than the old Ephesian statue with the three tier of breasts. Your Lordship must also observe how infinitely

this business must be complicated by our interference in the slow-paced Saturnian movements of Spain, and the rapid parabolic flights of France. But such is the disease, such is the cure, such is and must be the effect of regicide vicinity.

But what astonishes me is, that the negotiator, who has certainly an exercised understanding, did not see that every person habituated to such meditations must necessarily pursue the train of thought further than he has carried it; and must ask himself whether what he states so truly of the necessity of our arranging an analogous interior government, in consequence of the vicinity of our possessions in the West Indies, does not as extensively apply, and much more forcibly, to the circumstance of our much nearer vicinity with the parent and author of this mischief. I defy even his acuteness and ingenuity to show me any one point in which the cases differ, except that it is plainly more necessary in Europe than in America. Indeed, the further we trace the details of the proposed peace, the more your Lordship will be satisfied, that I have not been guilty of any abuse of terms, when I use indiscriminately (as I always do in speaking of arrangements with regicide) the words peace and fraternity. An analogy between our interior governments must be the consequence. The noble negotiator sees it as well as I do. I deprecate this Jacobin interior analogy. But hereafter perhaps I may say a good deal more upon this part of the subject.

The noble Lord insists on very little more than on the excellence of their constitution, the hope of their dwindling into little republics, and this close copartnership in government. I hear of others, indeed, that offer by other arguments to reconcile us to this peace and fraternity; the regicides, they say, have renounced the Creed of the Rights of Man, and declared equality a chimera. This is still more strange than all the rest. They have apostatized from their apostasy. They are renegadoes from that impious faith, for which they subverted the ancient government, murdered their king, and imprisoned, butchered, confiscated, and banished their fellow-subjects, and to which they forced every man to swear at the peril of his life. And now, to reconcile themselves to the world, they declare this creed bought by

so much blood to be an imposture and a chimera. I have no doubt that they always thought it to be so, when they were destroying everything at home and abroad for its establishment. It is no strange thing to those who look into the nature of corrupted man to find a violent persecutor a perfect unbeliever of his own creed. But this is the very first time that any men, or set of men, were hardy enough to attempt to lay the ground of confidence in them, by an acknowledgment of their own falsehood, fraud, hypocrisy, treachery, heterodox doctrine, persecution, and cruelty. Everything we hear from them is new, and to use a phrase of their own, *revolutionary;* everything supposes a total revolution in all the principles of reason, prudence, and moral feeling.

If possible, this their recantation of the chief parts in the Canon of the Rights of Man is more infamous, and causes greater horror, than their originally promulgating and forcing down the throats of mankind that symbol of all evil. It is raking too much into the dirt and ordure of human nature to say more of it.

I hear it is said, too, that they have lately declared in favour of property. This is exactly of the same sort with the former. What need had they to make this declaration, if they did not know that by their doctrines and practices they had totally subverted all property? What government of Europe, either in its origin or its continuance, has thought it necessary to declare itself in favour of property? The more recent ones were formed for its protection against former violations: the old considered the inviolability of property and their own existence as one and the same thing; and that a proclamation for its safety would be sounding an alarm on its danger. But the regicide banditti knew that this was not the first time they have been obliged to give such assurances, and had as often falsified them. They knew that, after butchering hundreds of men, women, and children for no other cause than to lay hold on their property, such a declaration might have a chance of encouraging other nations to run the risk of establishing a commercial house amongst them. It is notorious that these very Jacobins, upon an alarm of the Shopkeeper of Paris, made this declaration in favour of property. These brave

fellows received the apprehensions expressed on that head with indignation; and said that property could be in no danger, because all the world knew it was under the protection of the *sans-culottes*. At what period did they not give this assurance? Did they not give it when they fabricated their first constitution? Did they not then solemnly declare it one of the rights of a citizen (a right, of course, only declared, and not then fabricated,) to depart from his country, and choose another *domicilium*, without detriment to his property? Did they not declare that no property should be confiscated from the children for the crime of the parent? Can they now declare more fully their respect for property than they did at that time? And yet was there ever known such horrid violences and confiscations, as instantly followed under the very persons now in power, many of them leading members of that assembly, and all of them violators of that engagement which was the very basis of their republic,—confiscations in which hundreds of men, women, and children, not guilty of one act of duty in resisting their usurpation, were involved? This keeping of their old is, then, to give us a confidence in their new engagements. But examine the matter, and you will see that the prevaricating sons of violence give no relief at all, where at all it can be wanted. They renew their old fraudulent declaration against confiscations, and then they expressly exclude all adherents to their ancient lawful government from any benefit of it: that is to say, they promise that they will secure all their brother plunderers in their share of the common plunder. The fear of being robbed by every new succession of robbers, who do not keep even the faith of that kind of society, absolutely required that they should give security to the dividends of spoil; else they could not exist a moment. But it was necessary, in giving security to robbers, that honest men should be deprived of all hope of restitution; and thus their interests were made utterly and eternally incompatible. So that it appears that this boasted security of property is nothing more than a seal put upon its destruction: this ceasing of confiscation is to secure the confiscators against the innocent proprietors. That very thing which is held out to you as your cure, is that which makes your malady, and renders it, if once it happens, utterly incurable. You, my Lord, who possess a considerable, though

not an invidious, estate, may be well assured that, if by being engaged, as you assuredly would be, in the defence of your religion, your king, your order, your laws, and liberties, that estate should be put under confiscation, the property would be secured, but in the same manner, at your expense.

But, after all, for what purpose are we told of this reformation in their principles, and what is the policy of all this softening in ours, which is to be produced by their example? It is not to soften us to suffering innocence and virtue, but to mollify us to the crimes and to the society of robbers and ruffians. But I trust that our countrymen will not be softened to that kind of crimes and criminals; for if we should, our hearts will be hardened to everything which has a claim on our benevolence. A kind Providence has placed in our breasts a hatred of the unjust and cruel, in order that we may preserve ourselves from cruelty and injustice. They who bear cruelty are accomplices in it. The pretended gentleness, which excludes that charitable rancour, produces an indifference which is half an approbation. They never will love where they ought to love, who do not hate where they ought to hate.

There is another piece of policy, not more laudable than this, in reading these moral lectures, which lessens our hatred to criminals, and our pity to sufferers, by insinuating, that it has been owing to their fault or folly that the latter have become the prey of the former. By flattering us that we are not subject to the same vices and follies, it induces a confidence, that we shall not suffer the same evils by a contact with the infamous gang of robbers who have thus robbed and butchered our neighbours before our faces. We must not be flattered to our ruin. Our vices are the same as theirs, neither more nor less. If any faults we had, which wanted this French example to call us to a "*softening* of character, and a review of our social relations and duties," there is yet no sign that we have commenced our reformation. We seem, by the best accounts I have from the world, to go on just as formerly, "some to undo, and some to be undone." There is no change at all: and if we are not bettered by the sufferings of war, this peace, which, for reasons to himself best known, the author fixes as the period of our reformation, must have something very extraordinary in it; because

hitherto ease, opulence, and their concomitant pleasure have never greatly disposed mankind to that serious reflection and review which the author supposes to be the result of the approaching peace with vice and crime. I believe he forms a right estimate of the nature of this peace; and that it will want many of those circumstances which formerly characterized that state of things.

If I am right in my ideas of this new republic, the different states of peace and war will make no difference in her pursuits. It is not an enemy of accident that we have to deal with. Enmity to us and to all civilized nations is wrought into the very stamina of its constitution. It was made to pursue the purposes of that fundamental enmity. The design will go on regularly in every position and in every relation. Their hostility is to break us to their dominion: their amity is to debauch us to their principles. In the former we are to contend with their force; in the latter, with their intrigues. But we stand in a very different posture of defence in the two situations. In war, so long as government is supported, we fight with the whole united force of the kingdom. When under the name of peace the war of intrigue begins, we do not contend against our enemies with the whole force of the kingdom. No—we shall have to fight, (if it should be a fight at all, and not an ignominious surrender of everything which has made our country venerable in our eyes and dear to our hearts,) we shall have to fight with but a portion of our strength against the whole of theirs. Gentlemen who not long since thought with us, but who now recommend a Jacobin peace, were at that time sufficiently aware of the existence of a dangerous Jacobin faction within this kingdom. A while ago they seemed to be tremblingly alive to the number of those who composed it to their dark subtlety, to their fierce audacity, to their admiration of everything that passes in France, to their eager desire of a close communication with the mother faction there. At this moment, when the question is upon the opening of that communication, not a word of our English Jacobins. That faction is put out of sight and out of thought. "It vanished at the crowing of the cock." Scarcely had the Gallic harbinger of peace and light begun to utter his lively notes, than all the cackling of us poor Tory geese to alarm

the garrison of the Capitol was forgot.[1] There was enough of indemnity before. Now a complete act of oblivion is passed about the Jacobins of England, though one would naturally imagine it would make a principal object in all fair deliberation upon the merits of a project of amity with the Jacobins of France. But however others may choose to forget the faction, the faction does not choose to forget itself, nor, however gentlemen may choose to flatter themselves, it does not forget them.

Never in any civil contest has a part been taken with more of the warmth, or carried on with more of the arts, of a party. The Jacobins are worse than lost to their country. Their hearts are abroad. Their sympathy with the regicides of France is complete. Just as in a civil contest they exult in all their victories, they are dejected and mortified in all their defeats. Nothing that the regicides can do (and they have laboured hard for the purpose) can alienate them from their cause. You and I, my dear Lord, have often observed on the spirit of their conduct. When the Jacobins of France, by their studied, deliberated, catalogued files of murders with the poignard, the sabre, and the tribunal, have shocked whatever remained of human sensibility in our breasts, then it was they distinguished the resources of party policy. They did not venture directly to confront the public sentiment; for a very short time they seemed to partake of it. They began with a reluctant and sorrowful confession: they deplored the stains which tarnished the lustre of a good cause. After keeping a decent time of retirement, in a few days crept out an apology for the excesses of men cruelly irritated by the attacks of unjust power. Grown bolder, as the first feelings of mankind decayed and the colour of these horrors began to fade upon the imagination, they proceeded from apology to defence. They urged, but still deplored, the absolute necessity of such a proceeding. Then they made a bolder stride, and marched from defence to recrimination. They attempted to assassinate the memory of those whose bodies their friends had massacred, and to consider their murder as a less formal act of justice. They endeavoured even to debauch our pity, and to suborn it in favour of cruel-

[1] —Hîc auratis volitans argenteus anser
Porticibus, GALLOS in limine adesse canebat.

ty. They wept over the lot of those who were driven by the crimes of aristocrats to republican vengeance. Every pause of their cruelty they considered as a return of their natural sentiments of benignity and justice. Then they had recourse to history, and found out all the recorded cruelties that deform the annals of the world, in order that the massacres of the regicides might pass for a common event; and even that the most merciful of princes, who suffered by their hands, should bear the iniquity of all the tyrants who have at any time infested the earth. In order to reconcile us the better to this republican tyranny, they confounded the bloodshed of war with the murders of peace; and they computed how much greater prodigality of blood was exhibited in battles and in the storm of cities, than in the frugal, well-ordered massacres of the revolutionary tribunals of France.

As to foreign powers, so long as they were conjoined with Great Britain in this contest, so long they were treated as the most abandoned tyrants, and, indeed, the basest of the human race. The moment any of them quits the cause of this government, and of all governments, he is rehabilitated, his honour is restored, all attainders are purged. The friends of Jacobins are no longer despots; the betrayers of the common cause are no longer traitors.

That you may not doubt that they look on this war as a civil war, and the Jacobins of France as of their party, and that they look upon us, though locally their countrymen, in reality as enemies, they have never failed to run a parallel between our late civil war and this war with the Jacobins of France. They justify their partiality to those Jacobins by the partiality which was shown by several here to the colonies; and they sanction their cry for peace with the regicides of France by some of our propositions for peace with the English in America.

This I do not mention as entering into the controversy how far they are right or wrong in this parallel, but to show that they do make it, and that they do consider themselves as of a party with the Jacobins of France. You cannot forget their constant correspondence with the Jacobins, whilst it was in their power to carry it on. When the communication is again opened the interrupted correspondence will commence. We cannot be blind to the advantage which

such a party affords to regicide France in all her views; and, on the other hand, what an advantage regicide France holds out to the views of the republican party in England. Slightly as they have considered their subject, I think this can hardly have escaped the writers of political ephemerides for any month or year. They have told us much of the amendment of the regicides of France, and of their returning honour and generosity. Have they told anything of the reformation, and of the returning loyalty of the Jacobins of England? Have they told us of *their* gradual softening towards royalty? have they told us what measures *they* are taking "for putting the crown in commission," and what approximations of any kind *they* are making towards the old constitution of their country? Nothing of this. The silence of these writers is dreadfully expressive. They dare not touch the subject: but it is not annihilated by their silence nor by our indifference. It is but too plain that our constitution cannot exist with such a communication. Our humanity, our manners, our morals, our religion, cannot stand with such a communication: the constitution is made by those things, and for those things: without them it cannot exist; and without them it is no matter whether it exists or not.

It was an ingenious parliamentary Christmas play, by which, in both Houses, you anticipated the holidays;—it was a relaxation from your graver employment;—it was a pleasant discussion you had, which part of the family of the constitution was the elder branch?—whether one part did not exist prior to the others; and whether it might exist and flourish if "the others were cast into the fire?"[1] In order to make this Saturnalian amusement general in the family, you sent it down-stairs, that judges and juries might partake of the entertainment. The unfortunate antiquary and augur, who is the butt of all this sport, may suffer in the roistering horse-play and practical jokes of the servants' hall. But whatever may become of him, the discussion itself, and the timing it, put me in mind of what I have read, (where, I do not recollect,) that the subtle nation of the Greeks were busily employed, in the church of Santa Sophia,

[1] See Debates in Parliament upon Motions, made in both Houses, for prosecuting Mr. Reeves for a Libel upon the Constitution, Dec. 1795.

in a dispute of mixed natural philosophy, metaphysics, and theology, whether the light on Mount Tabor was created or uncreated, and were ready to massacre the holders of the unfashionable opinion, at the very moment when the ferocious enemy of all philosophy and religion, Mahomet the Second, entered through a breach into the capital of the Christian world. I may possibly suffer much more than Mr. Reeves, (I shall certainly give much more general offence,) for breaking in upon this constitutional amusement concerning the created or uncreated nature of the two Houses of Parliament, and by calling their attention to a problem which may entertain them less, but which concerns them a great deal more, that is, whether, with this Gallic Jacobin fraternity, which they are desired by some writers to court, all the parts of the government, about whose combustible or incombustible qualities they are contending, may "not be cast into the fire" together. He is a strange visionary (but he is nothing worse) who fancies that any one part of our constitution, whatever right of primogeniture it may claim, or whatever astrologers may divine from its horoscope, can possibly survive the others. As they have lived, so they will die, together. I must do justice to the impartiality of the Jacobins. I have not observed amongst *them* the least predilection for any of those parts. If there has been any difference in their malice, I think they have shown a worse disposition to the House of Commons than to the Crown. As to the House of Lords, they do not speculate at all about it; and for reasons that are too obvious to detail.

The question will be concerning the effect of this French fraternity on the whole mass. Have we anything to apprehend from Jacobin communication, or have we not? If we have not, is it by our experience before the war, that we are to presume that after the war no dangerous communion can exist between those, who are well affected to the new constitution of France, and ill affected to the old constitution here?

In conversation I have not yet found, nor heard of, any persons except those who undertake to instruct the public, so unconscious of the actual state of things, or so little prescient of the future, who do not shudder all over, and feel a secret horror at the approach of this communication. I do

not except from this observation those who are willing, more than I find myself disposed, to submit to this fraternity. Never has it been mentioned in my hearing, or from what I can learn in my inquiry, without the suggestion of an Alien Bill, or some other measures of the same nature, as a defence against its manifest mischief. Who does not see the utter insufficiency of such a remedy, if such a remedy could be at all adopted? We expel suspected foreigners from hence, and we suffer every Englishman to pass over into France to be initiated in all the infernal discipline of the place; to cabal, and to be corrupted by every means of cabal and of corruption; and then to return to England, charged with their worst dispositions and designs. In France he is out of the reach of your police; and when he returns to England, one such English emissary is worse than a legion of French, who are either tongue-tied, or whose speech betrays them. But the worst aliens are the ambassador and his train. These you cannot expel without a proof (always difficult) of direct practice against the state. A French ambassador, at the head of a French party, is an evil which we have never experienced. The mischief is by far more visible than the remedy. But, after all, every such measure as an Alien Bill is a measure of hostility, a preparation for it, or a cause of dispute that shall bring it on. In effect it is fundamentally contrary to a relation of amity whose essence is a perfectly free communication. Everything done to prevent it will provoke a foreign war. Everything, when we let it proceed, will produce domestic distraction. We shall be in a perpetual dilemma; but it is easy to see which side of the dilemma will be taken. The same temper which brings us to solicit a Jacobin peace will induce us to temporize with all the evils of it. By degrees our minds will be made to our circumstances. The novelty of such things, which produces half the horror and all the disgust, will be worn off. Our ruin will be disguised in profit, and the sale of a few wretched baubles will bribe a degenerate people to barter away the most precious jewel of their souls. Our constitution is not made for this kind of warfare. It provides greatly for our happiness, it furnishes few means for our defence. It is formed, in a great measure, upon the principle of jealousy of the Crown; and as things stood, when it took that turn,

with very great reason. I go further; it must keep alive some part of that fire of jealousy eternally and chastely burning, or it cannot be the British constitution. At various periods we have had tyranny in this country, more than enough. We have had rebellions with more or less justification. Some of our kings have made adulterous connexions abroad, and trucked away for foreign gold the interests and glory of their crown. But before this time our liberty has never been corrupted. I mean to say that it has never been debauched from its domestic relations. To this time it has been English liberty, and English liberty only. Our love of liberty and our love of our country were not distinct things. Liberty is now, it seems, put upon a larger and more liberal bottom. We are men, and as men, undoubtedly, nothing human is foreign to us. We cannot be too liberal in our general wishes for the happiness of our kind. But in all questions on the mode of procuring it for any particular community, we ought to be fearful of admitting those who have no interest in it, or who have, perhaps, an interest against it, into the consultation. Above all, we cannot be too cautious in our communication with those, who seek their happiness by other roads than those of humanity, morals, and religion, and whose liberty consists, and consists alone, in being free from those restraints which are imposed by the virtues upon the passions.

When we invite danger from a confidence in defensive measures, we ought, first of all, to be sure that it is a species of danger against which any defensive measures that can be adopted will be sufficient. Next we ought to know, that the spirit of our laws, or that our own dispositions, which are stronger than laws, are susceptible of all those defensive measures which the occasion may require. A third consideration is, whether these measures will not bring more odium than strength to government; and the last, whether the authority that makes them, in a general corruption of manners and principles, can insure their execution? Let no one argue from the state of things, as he sees them at present, concerning what will be the means and capacities of government, when the time arrives which shall call for remedies commensurate to enormous evils.

It is an obvious truth, that no constitution can defend

itself: it must be defended by the wisdom and fortitude of men. These are what no constitution can give: they are the gifts of God; and he alone knows whether we shall possess such gifts at the time we stand in need of them. Constitutions furnish the civil means of getting at the natural; it is all that in this case they can do. But our constitution has more impediments than helps. Its excellencies, when they come to be put to this sort of proof, may be found among its defects.

Nothing looks more awful and imposing than an ancient fortification; its lofty embattled walls, its bold, projecting, rounded towers, that pierce the sky, strike the imagination, and promise inexpugnable strength. But they are the very things that make its weakness. You may as well think of opposing one of these old fortresses to the mass of artillery brought by a French irruption into the field, as to think of resisting, by your old laws and your old forms, the new destruction, which the corps of Jacobin engineers of to-day prepare for all such forms and all such laws. Besides the debility and false principle of their construction to resist the present modes of attack, the fortress itself is in ruinous repair, and there is a practicable breach in every part of it.

Such is the work. But miserable works have been defended by the constancy of the garrison. Weather-beaten ships have been brought safe to port by the spirit and alertness of the crew. But it is here that we shall eminently fail. The day that, by their consent, the seat of regicide has its place among the thrones of Europe, there is no longer a motive for zeal in their favour; it will at best be cold, unimpassioned, dejected, melancholy duty. The glory will seem all on the other side. The friends of the Crown will appear not as champions, but as victims; discountenanced, mortified, lowered, defeated, they will fall into listlessness and indifference. They will leave things to take their course; enjoy the present hour, and submit to the common fate.

Is it only an oppressive night-mare with which we have been loaded? Is it then all a frightful dream, and are there no regicides in the world? Have we not heard of that prodigy of a ruffian, who would not suffer his benignant sovereign, with his hands tied behind him, and stripped for execution, to say one parting word to his deluded people;—of

Santerre, who commanded the drums and trumpets to strike up to stifle his voice, and dragged him backward to the machine of murder? This nefarious villain (for a few days I may call him so) stands high in France, as in a republic of robbers and murderers he ought. What hinders this monster from being sent as ambassador to convey to his Majesty the first compliments of his brethren, the regicide directory? They have none that can represent them more properly. I anticipate the day of his arrival. He will make his public entry into London on one of the pale horses of his brewery. As he knows that we are pleased with the Paris taste for the orders of knighthood,[1] he will fling a bloody sash across his shoulders with the order of the Holy Guillotine, surmounting the crown, appendant to the riband. Thus adorned, he will proceed from Whitechapel to the further end of Pall-Mall, all the music of London playing the Marseillois hymn before him, and escorted by a chosen detachment of the *Legion de l'Echaffaud.* It were only to be wished that no ill-fated loyalist for the imprudence of his zeal may stand in the pillory at Charing Cross, under the statue of King Charles I., at the time of this grand procession, lest some of the rotten eggs, which the constitutional society shall let fly at his indiscreet head, may hit the virtuous murderer of his king. They might soil the state dress which the ministers of so many crowned heads have admired, and in which Sir Clement Cotterel is to introduce him at St. James's.

If Santerre cannot be spared from the constitutional butcheries at home, Tallien may supply his place, and, in point of figure, with advantage. He has been habituated to commissions; and he is as well qualified as Santerre for this. Nero wished the Roman people had but one neck. The wish of the more exalted Tallien, when he sat in judgment, was that his sovereign had eighty-three heads, that he might send one to every one of the departments. Tallien will make an excellent figure at Guildhall at the next sheriff's feast. He may open the ball with my Lady Mayoress. But this will be after he has retired from the public table, and gone into

[1] "*In the costume assumed by the members of the legislative body, we almost behold the revival of the extinguished insignia of knighthood,*" &c. &c. *See* A View of the relative State of Great Britain and France at the commencement of the year 1796.

the private room for the enjoyment of more social and unreserved conversation with the ministers of state and the judges of the bench. There these ministers and magistrates will hear him entertain the worthy aldermen with an instructing and pleasing narrative of the manner in which he made the rich citizens of Bourdeaux squeak, and gently led them by the public credit of the guillotine to disgorge their anti-revolutionary pelf.

All this will be the display and the town-talk when our regicide is on a visit of ceremony. At home nothing will equal the pomp and splendour of the *Hotel de la Republique*. There another scene of gaudy grandeur will be opened. When his Citizen Excellency keeps the festival, which every citizen is ordered to observe, for the glorious execution of Louis XVI., and renews his oath of detestation of kings, a grand ball of course will be given on the occasion. Then what a hurly-burly;—what a crowding;—what a glare of a thousand flambeaus in the Square;—what a clamour of footmen contending at the door;—what a rattling of a thousand coaches of duchesses, countesses, and Lady Marys, choking the way, and overturning each other, in a struggle who should be first to pay her court to the *Citoyenne*, the spouse of the twenty-first husband, he the husband of the thirty-first wife, and to hail her in the rank of honourable matrons, before the four days' duration of marriage is expired!—Morals, as they were:—decorum, the great outguard of the sex, and the proud sentiment of honour, which makes virtue more respectable where it is, and conceals human frailty where virtue may not be, will be banished from this land of propriety, modesty, and reserve.

We had before an ambassador from the Most Christian king. We shall have then one, perhaps two, as lately, from the most antichristian republic. His chapel will be great and splendid; formed on the model of the Temple of Reason at Paris, while the famous ode of the infamous *Chenier* will be sung, and a prostitute of the street adored as a goddess. We shall then have a French ambassador without a suspicion of Popery. One good it will have: it will go some way in quieting the minds of that synod of zealous Protestant lay elders, who govern Ireland on the pacific principles of polemic theology, and who now, from dread of the pope, can-

not take a cool bottle of claret, or enjoy an innocent parliamentary job, with any tolerable quiet.

So far as to the French communication here:—what will be the effect of our communication there? We know that our new brethren, whilst they everywhere shut up the churches, increased in Paris, at one time at least four-fold, the opera-houses, the play-houses, the public shows of all kinds; and even in their state of indigence and distress, no expense was spared for their equipment and decoration. They were made an affair of state. There is no invention of seduction, never wholly wanting in that place, that has not been increased; brothels, gaming-houses, everything. And there is no doubt but when they are settled in a triumphant peace they will carry all these arts to their utmost perfection, and cover them with every species of imposing magnificence. They have all along avowed them as a part of their policy; and whilst they corrupt young minds through pleasure, they form them to crimes. Every idea of corporal gratification is carried to the highest excess, and wooed with all the elegance that belongs to the senses. All elegance of mind and manners is banished. A theatrical, bombastic, windy phraseology of heroic virtue, blended and mingled up with a worse dissoluteness, and joined to a murderous and savage ferocity, forms the tone and idiom of their language and their manners. Any one who attends to all their own descriptions, narratives, and dissertations, will find in that whole place more of the air of a body of assassins, banditti, house-breakers, and outlawed smugglers, joined to that of a gang of strolling players, expelled from and exploded orderly theatres, with their prostitutes in a brothel, at their debauches and bacchanals, than anything of the refined and perfected virtues, or the polished, mitigated vices of a great capital.

Is it for this benefit we open "the usual relations of peace and amity?" Is it for this our youth of both sexes are to form themselves by travel? Is it for this that with expense and pains we form their lisping infant accents to the language of France? I shall be told that this abominable medley is made rather to revolt young and ingenuous minds. So it is in the description. So perhaps it may in reality to a chosen few. So it may be when the magistrate, the law,

and the church, frown on such manners, and the wretches to whom they belong; when they are chased from the eye of day and the society of civil life into night-cellars, and caves, and woods. But when these men themselves are the magistrates; when all the consequence, weight, and authority of a great nation adopt them; when we see them conjoined with victory, glory, power, and dominion, and homage paid to them by every government, it is not possible that the downhill should not be slid into, recommended by everything which has opposed it. Let it be remembered that no young man can go to any part of Europe without taking this place of pestilential contagion in his way: and whilst the less active part of the community will be debauched by this travel, whilst children are poisoned at these schools, our trade will put the finishing hand to our ruin. No factory will be settled in France that will not become a club of complete French Jacobins. The minds of young men of that description will receive a taint in their religion, their morals, and their politics, which they will in a short time communicate to the whole kingdom.

Whilst everything prepares the body to debauch, and the mind to crime, a regular church of avowed atheism, established by law, with a direct and sanguinary persecution of Christianity, is formed to prevent all amendment and remorse. Conscience is formally deposed from its dominion over the mind. What fills the measure of horror is, that schools of atheism are set up at the public charge in every part of the country. That some English parents will be wicked enough to send their children to such schools there is no doubt. Better this island should be sunk to the bottom of the sea than that (so far as human infirmity admits) it should not be a country of religion and morals.

With all these causes of corruption we may well judge what the general fashion of mind will be through both sexes and all conditions. Such spectacles and such examples will overbear all the laws that ever blackened the cumbrous volumes of our statutes. When royalty shall have disavowed itself; when it shall have relaxed all the principles of its own support; when it has rendered the system of regicide fashionable, and received it as triumphant in the very persons who have consolidated that system by the perpetration of

every crime; who have not only massacred the prince, but the very laws and magistrates, which were the support of royalty, and slaughtered with an indiscriminate proscription, without regard to either sex or age, every person that was suspected of an inclination to king, law, or magistracy,—I say, will any one dare to be loyal? Will any one presume, against both authority and opinion, to hold up this unfashionable, antiquated, exploded constitution?

The Jacobin faction in England must grow in strength and audacity; it will be supported by other intrigues and supplied by other resources than yet we have seen in action. Confounded at its growth, the government may fly to parliament for its support. But who will answer for the temper of a House of Commons elected under these circumstances? Who will answer for the courage of a House of Commons, to arm the Crown with the extraordinary powers that it may demand? But the ministers will not venture to ask half of what they know they want. They will lose half of that half in the contest: and when they have obtained their nothing, they will be driven, by the cries of faction, either to demolish the feeble works they have thrown up in a hurry, or, in effect, to abandon them. As to the House of Lords, it is not worth mentioning. The Peers ought naturally to be the pillars of the Crown; but when their titles are rendered contemptible, and their property invidious, and a part of their weakness, and not of their strength, they will be found so many degraded and trembling individuals, who will seek by evasion to put off the evil day of their ruin. Both Houses will be in perpetual oscillation between abortive attempts at energy, and still more unsuccessful attempts at compromise. You will be impatient of your disease, and abhorrent of your remedy. A spirit of subterfuge and a tone of apology will enter into all your proceedings, whether of law or legislation. Your judges, who now sustain so masculine an authority, will appear more on their trial than the culprits they have before them. The awful frown of criminal justice will be smoothed into the silly smile of seduction. Judges will think to insinuate and soothe the accused into conviction and condemnation, and to wheedle to the gallows the most artful of all delinquents. But they will not be so wheedled. They will not submit

even to the appearance of persons on their trial. Their claim to this exemption will be admitted. The place in which some of the greatest names which ever distinguished the history of this country have stood, will appear beneath their dignity. The criminal will climb from the dock to the side-bar, and take his place and his tea with the counsel. From the bar of the counsel, by a natural progress, he will ascend to the bench, which long before had been virtually abandoned. They who escape from justice, will not suffer a question upon reputation. They will take the crown of the causeway; they will be revered as martyrs; they will triumph as conquerors. Nobody will dare to censure that popular part of the tribunal, whose only restraint on misjudgment is the censure of the public. They who find fault with the decision, will be represented as enemies to the institution. Juries that convict for the Crown, will be loaded with obloquy. The juries who acquit, will be held up as models of justice. If parliament orders a prosecution, and fails, (as fail it will,) it will be treated to its face as guilty of a conspiracy maliciously to prosecute. Its care in discovering a conspiracy against the state will be treated as a forged plot to destroy the liberty of the subject; every such discovery, instead of strengthening government, will weaken its reputation.

In this state things will be suffered to proceed, lest measures of vigour should precipitate a crisis. The timid will act thus from character; the wise from necessity. Our laws had done all that the old condition of things dictated to render our judges erect and independent; but they will naturally fail on the side upon which they had taken no precautions. The judicial magistrates will find themselves safe as against the Crown, whose will is not their tenure; the power of executing their office will be held at the pleasure of those who deal out fame or abuse as they think fit. They will begin rather to consult their own repose, and their own popularity, than the critical and perilous trust that is in their hands. They will speculate on consequences, when they see at court an ambassador whose robes are lined with a scarlet dyed in the blood of judges. It is no wonder, nor are they to blame, when they are to consider how they shall answer for their conduct to the criminal of to-day turned into the magistrate of to-morrow.

The press—
The army—

When thus the helm of justice is abandoned, a universal abandonment of all other posts will succeed. Government will be, for a while, the sport of contending factions, who, whilst they fight with one another, will all strike at her. She will be buffeted and beat forward and backward by the conflict of those billows; until at length, tumbling from the Gallic coast, the victorious tenth wave shall ride, like the bore, over all the rest, and poop the shattered, weather-beaten, leaky, water-logged vessel, and sink her to the bottom of the abyss.

Among other miserable remedies that have been found in the *materia medica* of the old college, a change of ministry will be proposed; and probably will take place. They who go out, can never long with zeal and good-will support government in the hands of those they hate. In a situation of fatal dependence on popularity, and without one aid from the little remaining power of the Crown, it is not to be expected that they will take on them that odium which more or less attaches upon every exertion of strong power. The ministers of popularity will lose all their credit at a stroke, if they pursue any of those means necessary to give life, vigour, and consistence to government. They will be considered as venal wretches, apostates, recreant to all their own principles, acts, and declarations. They cannot preserve their credit but by betraying that authority of which they are the guardians.

To be sure no prognosticating symptoms of these things have as yet appeared: nothing even resembling their beginnings. May they never appear! may these prognostications of the author be justly laughed at and speedily forgotten. If nothing as yet to cause them has discovered itself, let us consider, in the author's excuse, that we have not yet seen a Jacobin legation in England. The natural, declared, sworn ally of sedition has not yet fixed its head-quarters in London.

There never was a political contest, upon better or worse grounds, that by the heat of party-spirit may not ripen into civil confusion. If ever a party adverse to the Crown should be in a condition here publicly to declare itself, and to divide, however unequally, the natural force of the kingdom, they

are sure of an aid of fifty thousand men, at ten days' warning, from the opposite coast of France. But against this infusion of a foreign force the Crown has its guarantees, old and new. But I should be glad to hear something said of the assistance which loyal subjects in France have received from other powers, in support of that lawful government which secured their lawful property. I should be glad to know, if they are so disposed to a neighbourly, provident, and sympathetic attention to their public engagements, by what means they are to come at us. Is it from the powerful states of Holland we are to reclaim our guarantee? Is it from the king of Prussia, and his steady good affections, and his powerful navy, that we are to look for the guarantee of our security? Is it from the Netherlands, which the French may cover with the swarms of their citizen-soldiers in twenty-four hours, that we are to look for this assistance? This is to suppose, too, that all these powers have no views offensive or necessities defensive of their own. They will cut out work for one another, and France will cut out work for them all.

That the Christian religion cannot exist in this country with such a fraternity, will not, I think, be disputed with me. On that religion, according to our mode, all our laws and institutions stand as upon their base. That scheme is supposed in every transaction of life; and if that were done away, everything else, as in France, must be changed along with it. Thus, religion perishing, and with it this constitution, it is a matter of endless meditation what order of things would follow it. But what disorder would fill the space between the present, and that which is to come, in the gross, is no matter of doubtful conjecture. It is a great evil, that of a civil war. But in that state of things a civil war, which would give to good men and a good cause some means of struggle, is a blessing of comparison that England will not enjoy. The moment the struggle begins, it ends. They talk of Mr. Hume's Euthanasia of the British constitution gently expiring, without a groan, in the paternal arms of a mere monarchy.—In a monarchy!—fine trifling indeed—There is no such Euthanasia for the British Constitution—

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The manuscript copy of this Letter ends here.

A LETTER

TO THE EMPRESS OF RUSSIA.

MADAM,

The Comte de Woronzow, your Imperial Majesty's minister, and Mr. Fawkener, have informed me of the very gracious manner in which your Imperial Majesty, and, after your example, the Archduke and Archduchess, have condescended to accept my humble endeavours in the service of that cause which connects the rights and duties of sovereigns with the true interest and happiness of their people.

If, confiding in titles derived from your own goodness, I venture to address directly to your Imperial Majesty the expressions of my gratitude for so distinguished an honour, I hope it will not be thought a presumptuous intrusion. I hope, too, that the willing homage I pay to the high and ruling virtues which distinguish your Imperial Majesty, and which form the felicity of so large a part of the world, will not be looked upon as the language of adulation to power and greatness. In my humble situation I can behold majesty in its splendour without being dazzled, and I am capable of respecting it in its fall.

It is, Madam, from my strong sense of what is due to dignity in undeserved misfortune, that I am led to felicitate your Imperial Majesty on the use you have lately made of your power. The princes and nobility of France, who from honour and duty, from blood and from principle, are attached to that unhappy Crown, have experienced your favour and countenance: and there is no doubt that they will finally enjoy the full benefit of your protection. The generosity of your Imperial Majesty has induced you to take an interest in their cause; and your sagacity has made

you perceive that in the case of the sovereign of France the cause of all sovereigns is tried; that in the case of its church the cause of all churches; and that in the case of its nobility is tried the cause of all the respectable orders of all society, and even of society itself.

Your Imperial Majesty has sent your minister to reside where the Crown of France, in this disastrous eclipse of royalty, can alone truly and freely be represented;—that is, in its royal blood,—where alone the nation can be represented —that is, in its natural and inherent dignity. A throne cannot be represented by a prison. The honour of a nation cannot be represented by an assembly which disgraces and degrades it; at Coblentz only the king and the nation of France are to be found.

Your Imperial Majesty, who reigns and lives for glory, has nobly and wisely disdained to associate your Crown with a faction which has for its object the subversion of all thrones.

You have not recognised this universal public enemy as a part of the system of Europe. You have refused to sully the lustre of your empire by any communion with a body of fanatical usurpers and tyrants, drawn out of the dregs of society, and exalted to their evil eminence by the enormity of their crimes; an assemblage of tyrants, wholly destitute of any distinguished qualification in a single person amongst them, that can command reverence from our reason, or seduce it from our prejudices. These enemies of sovereigns, if at all acknowledged, must be acknowledged on account of that enmity alone. They have nothing else to recommend them.

Madam, it is dangerous to praise any human virtue before the accomplishment of the tasks which it imposes on itself. But, in expressing my part of what I hope is, or will become, the general voice, in admiration of what you have done, I run no risk at all. With your Imperial Majesty, declaration and execution, beginning and conclusion, are, at their different seasons, one and the same thing.

On the faith and declaration of some of the first potentates of Europe, several thousands of persons, comprehending the best men, and the best gentlemen, in France, have given up their country, their houses, their fortunes, their professional situation, their all; and are now in foreign lands, struggling under the most grievous distresses. Whatever appearances

may menace, nobody fears that they can be finally abandoned. Such a dereliction could not be without a strong imputation on the public and private honour of sovereignty itself, nor without an irreparable injury to its interests. It would give occasion to represent monarchs as natural enemies to each other; and that they never support or countenance any subjects of a brother prince, except when they rebel against him. We individuals, mere spectators of the scene, but who seek our liberties under the shade of legal authority, and of course sympathize with the sufferers in that cause, never can permit ourselves to believe that such an event can disgrace the history of our time. The only thing to be feared is delay; in which are included many mischiefs. The constancy of the oppressed will be broken; the power of tyrants will be confirmed. Already the multitude of French officers, drawn from their several corps by hopes inspired by the freely declared disposition of sovereigns, have left all the posts, in which they might one day have effectually served the good cause, abandoned to the enemy.

Your Imperial Majesty's just influence, which is still greater than your extensive power, will animate and expedite the efforts of other sovereigns. From your wisdom other states will learn that they who wait until all the powers of Europe are at once in motion, can never move at all. It would add to the unexampled calamities of our time, if the uncommon union of sentiment in so many powers should prove the very cause of defeating the benefit which ought to flow from their general good disposition. No sovereign can run any risk from the designs of other powers whilst engaged in this glorious and necessary work. If any attempt could be feared, your Imperial Majesty's power and justice would secure your allies against all danger. Madam, your glory will be complete, if, after having given peace to Europe by your moderation, you shall bestow stability on all its governments by your vigour and decision. The debt, which your Imperial Majesty's august predecessors have contracted to the ancient manners of Europe, by means of which they civilized a vast empire, will be nobly repaid by preserving those manners from the hideous change with which they are now menaced. By the intervention of Russia the world will be preserved from barbarism and ruin.

A private individual, of a remote country, in himself wholly without importance, unauthorized and unconnected, not as an English subject, but as a citizen of the world, presumes to submit his thoughts to one of the greatest and wisest sovereigns that Europe has seen. He does it without fear, because he does not involve in his weakness (if such it is) his king, his country, or his friends. He is not afraid that he shall offend your Imperial Majesty; because, secure in itself, true greatness is always accessible; and because respectfully to speak what we conceive to be truth is the best homage which can be paid to true dignity.

I am, Madam, with the utmost possible respect and veneration,

Your Imperial Majesty's
most obedient and most humble servant,
EDM. BURKE.

Beaconsfield,
November 1st, 1791.

LETTER TO SIR CHARLES BINGHAM, BART.

ON THE IRISH ABSENTEE TAX.[1]

DEAR SIR,

I am much flattered by your very obliging letter, and the rather, because it promises an opening to our future correspondence. This may be my only indemnification for very great losses. One of the most odious parts of the proposed absentee tax is its tendency to separate friends, and to make as ugly breaches in private society as it must make in the unity of the great political body. I am sure that much of the satisfaction of some circles in London will be lost

[1] From authentic documents found with the copy of this Letter among Mr. Burke's papers it appears, that in the year 1773 a project of imposing a tax upon all proprietors of landed estates in Ireland, whose ordinary residence should be in Great Britain, had been adopted and avowed by his Majesty's ministers at that time. A remonstrance against this measure, as highly unjust and impolitic, was presented to the ministers by several of the principal Irish absentees, and the project was subsequently abandoned.

by it. Do you think that our friend Mrs. Vesey will suffer her husband to vote for a tax, that is to destroy the evenings at Bolton Row? I trust we shall have other supporters of the same sex, equally powerful, and equally deserving to be so, who will not abandon the common cause of their own liberties and our satisfactions. We shall be barbarized on both sides of the water if we do not see one another now and then. *We* shall sink into surly, brutish Johns, and *you* will degenerate into wild Irish. It is impossible that we should be the wiser, or the more agreeable; certainly we shall not love one another the better for this forced separation, which our ministers, who have already done so much for the dissolution of every other sort of good connexion, are now meditating for the further improvement of this too well-united empire. Their next step will be to encourage all the colonies, about thirty separate governments, to keep their people from all intercourse with each other and with the mother country. A gentleman of New York, or Barbadoes, will be as much gazed at as a strange animal from Nova Zembla or Otaheite; and those rogues the travellers will tell us what stories they please about poor old Ireland.

In all seriousness, (though I am a great deal more than half serious in what I have been saying,) I look upon this projected tax in a very evil light; I think it is not advisable; I am sure it is not necessary; and as it is not a mere matter of finance, but involves a political question of much importance, I consider the principle and precedent as far worse than the thing itself. You are too kind in imagining I can suggest anything new upon the subject. The objections to it are very glaring, and must strike the eyes of all those who have not their reasons for shutting them against evident truth. I have no feelings or opinions on this subject which I do not partake with all the sensible and informed people that I meet with. At first I could scarcely meet with any one who could believe that this scheme originated from the English government. They considered it not only as absurd, but as something monstrous and unnatural. In the first instance it strikes at the power of this country; in the end, at the union of the whole empire. I do not mean to express, most certainly I do not entertain in my mind, anything invidious concerning the superintending authority of

Great Britain. But if it be true that the several bodies which make up this complicated mass are to be preserved as one empire, an authority sufficient to preserve that unity, and by its equal weight and pressure to consolidate the various parts that compose it, must reside somewhere; that somewhere can only be in England. Possibly any one member, distinctly taken, might decide in favour of that residence within itself; but certainly no member would give its voice for any other except this. So that I look upon the residence of the supreme power to be settled here; not by force, or tyranny, or even by mere long usage, but by the very nature of things, and the joint consent of the whole body.

If all this be admitted, then without question this country must have the sole right to the imperial legislation: by which I mean that law which regulates the polity and economy of the several parts, as they relate to one another and to the whole. But if any of the parts which (not for oppression but for order) are placed in a subordinate situation will assume to themselves the power of hindering or checking the resort of their municipal subjects to the centre or even to any other part of the empire, they arrogate to themselves the imperial rights, which do not, which cannot, belong to them, and so far as in them lies destroy the happy arrangement of the entire empire.

A free communication, by *discretionary residence*, is necessary to all the other purposes of communication. For what purpose are the Irish and plantation laws sent hither but as means of preserving this sovereign constitution? Whether such a constitution was originally right or wrong this is not the time of day to dispute. If any evils arise from it, let us not strip it of what may be useful in it. By taking the English privy council into your legislature, you obtain a new, a further, and, possibly, a more liberal consideration of all your acts. If a local legislature shall by oblique means tend to deprive any of the people of this benefit, and shall make it penal to them to follow into England the laws which may affect them, then the English privy council will have to decide upon your acts without those lights that may enable them to judge upon what grounds you made them, or how far they ought to be modified, received, or rejected.

To what end is the ultimate appeal in judicature lodged in this kingdom, if men may be disabled from following their suits here, and may be taxed into an absolute *denial of justice?* You observe, my dear Sir, that I do not assert that in all cases two shillings will necessarily cut off this means of correcting legislative and judicial mistakes, and thus amount to a denial of justice. I might indeed state cases in which this very quantum of tax would be fully sufficient to defeat this right. But I argue not on the case, but on the principle, and I am sure the principle implies it. They who may restrain may prohibit. They who may impose two shillings may impose ten shillings in the pound; and those who may condition the tax to six months annual absence, may carry that condition to six weeks, or even to six days, and thereby totally defeat the wise means which have been provided for extensive and impartial justice, and for orderly, well-poised, and well-connected government.

What is taxing the resort to and residence in any place but declaring that your connexion with that place is a grievance? Is not such an Irish tax as is now proposed a virtual declaration that England is a foreign country, and a renunciation on your part of the principle of *common naturalization* which runs through this whole empire?

Do you, or does any Irish gentleman, think it a mean privilege, that the moment he sets his foot upon this ground he is to all intents and purposes an Englishman? You will not be pleased with a law which by its operation tends to disqualify you from a seat in this parliament; and if your own virtue or fortune, or if that of your children, should carry you or them to it, should you like to be excluded from the possibility of a peerage in this kingdom? If in Ireland we lay it down as a maxim that a residence in Great Britain is a political evil, and to be discouraged by penal taxes, you must necessarily reject all the privileges and benefits which are connected with such a residence.

I can easily conceive that a citizen of Dublin who looks no further than his counter may think that Ireland will be repaid for such a loss by any small diminution of taxes, or any increase in the circulation of money that may be laid out in the purchase of claret or groceries in his corporation. In such a man an error of that kind, as it would be natural,

would be excusable. But I cannot think that any educated man, any man who looks with an enlightened eye on the interest of Ireland, can believe that it is not highly for the advantage of Ireland that this parliament, which, whether right or wrong, whether we will or not, will make some laws to bind Ireland, should always have in it some persons, who by connexion, by property, or by early prepossessions and affections, are attached to the welfare of that country. I am so clear upon this point, not only from the clear reason of the thing, but from the constant course of my observation by now having sat eight sessions in parliament, that I declare it to you as my sincere opinion, that (if you must do either the one or the other) it would be wiser by far, and far better for Ireland, that some new privileges should attend the estates of Irishmen, members of the two Houses here, than that their characters should be stained by penal impositions, and their properties loaded by unequal and unheard-of modes of taxation. I do really trust that when the matter comes a little to be considered, a majority of our gentlemen will never consent to establish such a principle of disqualification against themselves and their posterity, and, for the sake of gratifying the schemes of a transitory administration of the cockpit or the castle, or in compliance with the lightest part of the most vulgar and transient popularity, fix so irreparable an injury on the permanent interest of their country.

This law seems, therefore, to me to go directly against the fundamental points of the legislative and judicial constitution of these kingdoms, and against the happy communion of their privileges. But there is another matter in the tax proposed, that contradicts as essentially a very great principle necessary for preserving the union of the various parts of a state; because it does, in effect, discountenance mutual intermarriage and inheritance; things that bind countries more closely together than any laws or constitutions whatsoever. Is it right that a woman who marries into Ireland, and perhaps well purchases her jointure or her dower there, should not after her husband's death have it in her choice to return to her country and her friends without being taxed for it?

If an Irish heiress should marry into an English family,

and that great property in both countries should thereby come to be united in this common issue, shall the descendant of that marriage abandon his natural connexion, his family interests, his public and his private duties, and be compelled to take up his residence in Ireland? Is there any sense or any justice in it, unless you affirm that there should be no such intermarriage and no such mutual inheritance between the natives? Is there a shadow of reason that because a Lord Rockingham, a Duke of Devonshire, a Sir George Saville, possess property in Ireland, which has descended to them without any act of theirs, they should abandon their duty in parliament, and spend their winters in Dublin? or, having spent the session in Westminster, must they abandon their seats and all their family interests in Yorkshire and Derbyshire, and pass the rest of the year in Wicklow, in Cork, or Tyrone?

See what the consequence must be from a municipal legislature considering itself as an unconnected body, and attempting to enforce a partial residence. A man may have property in more parts than two of this empire. He may have property in Jamaica and in North America as well as in England and Ireland. I know some that have property in all of them. What shall we say to this case? After the poor distracted citizen of the whole empire has, in compliance with your partial law, removed his family, bid adieu to his connexions, and settled himself quietly and snug in a pretty box by the Liffey, he hears that the parliament of Great Britain is of opinion that all English estates ought to be spent in England, and that they will tax him double if he does not return. Suppose him, then, (if the nature of the two laws will permit it,) providing a flying camp, and dividing his year, as well as he can, between England and Ireland, and at the charge of two town-houses and two country-houses in both kingdoms; in this situation he receives an account that a law is transmitted from Jamaica, and another from Pennsylvania, to tax absentees from these provinces, which are impoverished by the European residence of the possessors of their lands. How is he to escape this *ricochet* cross-firing of so many opposite batteries of police and regulation? If he attempts to comply, he is likely to be more a citizen of the Atlantic Ocean and the Irish Sea, than

of any of these countries. The matter is absurd and ridiculous; and, while ever the idea of mutual marriages, inheritances, purchases, and privileges subsist, can never be carried into execution with common sense or common justice.

I do not know how gentlemen of Ireland reconcile such an idea to their own liberties, or to the natural use and enjoyment of their estates. If any of their children should be left in a minority, and a guardian should think, as many do, (it matters not whether properly or no,) that his ward had better be educated in a school or university here than in Ireland, is he sure that he can justify the bringing a tax of ten per cent., perhaps twenty, on his pupil's estate, by giving what in his opinion is the best education in general, or the best for that pupil's particular character and circumstances? Can he justify his sending him to travel, a necessary part of the higher style of education, and, notwithstanding what some narrow writers have said, of great benefit to all countries, but very particularly so to Ireland? Suppose a guardian, under the authority or pretence of such a tax of police, had prevented our dear friend, Lord Charlemont, from going abroad, would he have lost no satisfaction? Would his friends have lost nothing in the companion? Would his country have lost nothing in the cultivated taste, with which he has adorned it in so many ways? His natural elegance of mind would undoubtedly do a great deal; but I will venture to assert, without the danger of being contradicted, that he adorns his present residence in Ireland much the more for having resided a long time out of it. Will Mr. Flood himself think he ought to have been driven by taxes into Ireland, whilst he prepared himself, by an English education, to understand and to defend the rights of the subject in Ireland, or to support the dignity of government there, according as his opinions, or the situation of things, may lead him to take either part, upon respectable principles? I hope it is not forgot, that an Irish act of parliament sends its youth to England for the study of the law, and compels a residence in the Inns of Court here for some years. Will you send out with one breath, and recall with another? This act plainly provides for that intercourse which supposes the strictest union in laws and policy, in both which the intended tax supposes an entire separation.

It would be endless to go into all the inconveniences this

tax will lead to, in the conduct of private life, and the use of property. How many infirm people are obliged to change their climate, whose life depends upon that change! How many families straitened in their circumstances are there, who from the shame, sometimes from the utter impossibility, otherwise of retrenching, are obliged to remove from their country, in order to preserve their estates in their families! You begin, then, to burden these people precisely at the time when their circumstances of health and fortune render them rather objects of relief and commiseration.

I know very well that a great proportion of the money of every subordinate country will flow towards the metropolis. This is unavoidable. Other inconveniencies too will result to particular parts:—and why? Why, because they are particular parts; each a member of a greater, and not an whole within itself. But those members are to consider, whether these inconveniences are not fully balanced, perhaps more than balanced, by the united strength of a great and compact body. I am sensible, too, of a difficulty that will be started against the application of some of the principles which I reason upon to the case of Ireland. It will be said that Ireland, in many particulars, is not bound to consider itself as a part of the British body; because this country, in many instances, is mistaken enough to treat you as foreigners, and draws away your money by absentees, without suffering you to enjoy your natural advantages in trade and commerce. No man living loves restrictive regulations of any kind less than myself; at best, nine times in ten, they are little better than laborious and vexatious follies. Often, as in your case, they are great oppressions, as well as great absurdities. But still an injury is not always a reason for retaliation; nor is the folly of others with regard to us a reason for imitating it with regard to them. Before we attempt to retort, we ought to consider whether we may not injure ourselves even more than our adversary; since, in the contest who shall go the greatest length in absurdity, the victor is generally the greatest sufferer. Besides, when there is an unfortunate emulation in restraints and oppressions, the question of *strength* is of the highest importance. It little becomes the feeble to be unjust. Justice is the shield of the weak; and when they choose to lay this down, and fight naked in the contest of

mere power, the event will be what must be expected from such imprudence.

I ought to beg your pardon for running into this length. You want no arguments to convince you on this subject; and you want no resources of matter to convince others. I ought too to ask pardon for having delayed my answer so long; but I received your letter on Tuesday in town, and I was obliged to come to the country on business. From the country I write at present; but this day I shall go to town again. I shall see Lord Rockingham, who has spared neither time nor trouble in making a vigorous opposition to this inconsiderate measure. I hope to be able to send you the papers, which will give you information of the steps he has taken. He has pursued this business with the foresight, diligence, and good sense with which he generally resists unconstitutional attempts of government. A life of disinterestedness, generosity, and public spirit are his titles to have it believed, that the effect which the tax may have upon his private property is not the sole nor the principal motive to his exertions. I know he is of opinion that the opposition in Ireland ought to be carried on with that spirit, as if no aid was expected from this country; and here, as if nothing would be done in Ireland;—many things have been lost by not acting in this manner.

I am told that you are not likely to be alone in the generous stand you are to make against this unnatural monster of court popularity. It is said Mr. Hussey, who is so very considerable at present, and who is everything in expectation, will give you his assistance. I rejoice to see (that very rare spectacle) a good mind, a great genius, and public activity united together, and united so early in life. By not running into every popular humour, he may depend upon it the popularity of his character will wear the better.

Non ponebat enim rumores ante salutem;
Ergo postque magisque viri nunc gloria claret.

Adieu, my dear Sir. Give my best respects to Lady Bingham; and believe me, with great truth and esteem,

Your most obedient and most humble servant,

EDM. BURKE

Beaconsfield, 30th October, 1773.

To Sir Chas. Bingham.

LETTER

TO THE HONOURABLE CHARLES JAMES FOX.

My Dear Charles,

I am on many accounts exceedingly pleased with your journey to Ireland. I do not think it was possible to dispose better of the interval between this and the meeting of parliament. I told you as much in the same general terms by the post. My opinion of the infidelity of that conveyance hindered me from being particular. I now sit down with malice prepense to kill you with a very long letter, and must take my chance for some safe method of conveying the dose. Before I say anything to you of the place you are in, or the business of it, on which, by the way, a great deal might be said, I will turn myself to the concluding part of your letter from Chatsworth.

You are sensible that I do not differ from you in many things: and most certainly I do not dissent from the main of your doctrine concerning the heresy of depending upon contingencies. You must recollect how uniform my sentiments have been on that subject. I have ever wished a settled plan of our own, founded in the very essence of the American business, wholly unconnected with the events of the war, and framed in such a manner as to keep up our credit, and maintain our system at home, in spite of anything which may happen abroad. I am now convinced, by a long and somewhat vexatious experience, that such a plan is absolutely impracticable. I think with you, that some faults in the constitution of those whom we must love and trust are among the causes of this impracticability; they are faults too that one can hardly wish them perfectly cured of, as I am afraid they are intimately connected with honest, disinterested intentions, plentiful fortunes, assured rank, and quiet homes. A great deal of activity and enterprise can scarcely ever be expected from such men, unless some horrible calamity is just over their heads; or unless they suffer some gross personal insults from power, the resentment of which may be as unquiet and stimulating a principle

in their minds as ambition is in those of a different complexion. To say the truth, I cannot greatly blame them. We live at a time when men are not repaid in fame for what they sacrifice in interest or repose.

On the whole, when I consider of what discordant, and particularly of what fleeting, materials the opposition has been all along composed, and at the same time review what Lord Rockingham has done with that and with his own shattered constitution for these last twelve years, I confess I am rather surprised that he has done so much, and persevered so long, than that he has felt now and then some cold fits, and that he grows somewhat languid and desponding at last. I know that he and those who are much prevalent with him, though they are not thought so much devoted to popularity as others, do very much look to the people; and more than I think is wise in them, who do so little to guide and direct the public opinion. Without this they act, indeed; but they act as it were from compulsion, and because it is impossible in their situation to avoid taking some part. All this it is impossible to change, and to no purpose to complain of.

As to that popular humour which is the medium we float in, if I can discern anything at all of its present state, it is far worse than I have ever known or could ever imagine it. The faults of the people are not popular vices; at least they are not such as grow out of what we used to take to be the English temper and character. The greatest number have a sort of a heavy, lumpish acquiescence in government, without much respect or esteem for those that compose it. I really cannot avoid making some very unpleasant prognostics from this disposition of the people. I think many of the symptoms must have struck you; I will mention one or two, that are to me very remarkable. You must know, that at Bristol we grow, as an election interest, and even as a party interest, rather stronger than we were when I was chosen. We have just now a majority in the corporation. In this state of matters what, think you, have they done? They have voted their freedom to Lord Sandwich, and Lord Suffolk!—to the first, at the very moment when the American privateers were domineering in the Irish Sea, and taking the Bristol traders in the Bristol Channel;—to the latter,

when his remonstrances on the subject of captures were the jest of Paris and of Europe. This fine step was taken, it seems, in honour of the zeal of these two profound statesmen in the prosecution of John the Painter; so totally negligent are they of everything essential, and so long and so deeply affected with trash the most low and contemptible; just as if they thought the merit of Sir John Fielding was the most shining point in the character of great ministers in the most critical of all times, and of all others the most deeply interesting to the commercial world! My best friends in the corporation had no other doubts on the occasion, than whether it did not belong to me, by right of my representative capacity, to be the bearer of this auspicious compliment. In addition to this, if it could receive any addition, they now employ me to solicit, as a favour of no small magnitude, that after the example of Newcastle they may be suffered to arm vessels for their own defence in the Channel. Their memorial, under the seal of Merchants Hall, is now lying on the table before me. Not a soul has the least sensibility, on finding themselves, now for the first time, obliged to act as if the community were dissolved, and after enormous payments towards the common protection, each part was to defend itself, as if it were a separate state.

I don't mention Bristol, as if that were the part furthest gone in this mortification. Far from it; I know that there is rather a little more life in us than in any other place. In Liverpool they are literally almost ruined by this American war; but they love it as they suffer from it. In short, from whatever I see, and from whatever quarter I hear, I am convinced, that everything that is not absolute stagnation is evidently a party spirit, very adverse to our politics, and to the principles from whence they arise. There are manifest marks of the resurrection of the Tory party. They no longer criticise, as all disengaged people in the world will, on the acts of government; but they are silent under every evil, and hide and cover up every ministerial blunder and misfortune, with the officious zeal of men who think they have a party of their own to support in power. The Tories do universally think their power and consequence involved in the success of this American business. The clergy are astonishingly warm in it; and what the Tories are when

embodied and united with their natural head, the Crown, and animated by their clergy, no man knows better than yourself. As to the Whigs, I think them far from extinct. They are, what they always were, (except by the able use of opportunities,) by far the weakest party in this country. They have not yet learned the application of their principles to the present state of things; and as to the dissenters, the main effective part of the Whig strength, they are, to use a favourite expression of our American campaign style, "not all in force." They will do very little; and, as far as I can discern, are rather intimidated, than provoked, at the denunciations of the court in the Archbishop of York's sermon. I thought that sermon rather imprudent when I first saw it; but it seems to have done its business.

In this temper of the people I do not wholly wonder that our northern friends look a little towards events. In war, particularly, I am afraid it must be so. There is something so weighty and decisive in the events of war, something that so completely overpowers the imagination of the vulgar, that all counsels must, in a great degree, be subordinate to, and attendant on, them. I am sure it was so in the last war very eminently. So that, on the whole, what with the temper of the people, the temper of our own friends, and the domineering necessities of war, we must quietly give up all ideas of any settled, preconcerted plan. We shall be lucky enough, if, keeping ourselves attentive and alert, we can contrive to profit of the occasions as they arise; though I am sensible that those, who are best provided with a general scheme, are fittest to take advantage of all contingencies. However, to act with any people with the least degree of comfort, I believe we must contrive a little to assimilate to their character. We must gravitate towards them, if we would keep in the same system, or expect that they should approach towards us. They are indeed worthy of much concession and management. I am quite convinced that they are the honestest public men that ever appeared in this country, and I am sure that they are the wisest by far of those who appear in it at present. None of those who are continually complaining of them, but are themselves just as chargeable with all their faults, and have a decent stock of their own into the bargain. They (our friends) are, I admit, as you very truly

represent them, but indifferently qualified for storming a citadel. After all, God knows whether this citadel is to be stormed by them, or by anybody else, by the means they use, or by any means. I know that as they are, abstractedly speaking, to blame, so there are those who cry out against them for it, not with a friendly complaint, as we do, but with the bitterness of enemies. But I know, too, that those who blame them for want of enterprise, have shown no activity at all against the common enemy; all their skill and all their spirit have been shown only in weakening, dividing, and indeed destroying their allies. What they are, and what we are, is now pretty evidently experienced; and it is certain that, partly by our common faults, but much more by the difficulties of our situation, and some circumstances of unavoidable misfortune, we are in little better than a sort of *cul-de-sac*. For my part, I do all I can to give ease to my mind in this strange position. I remember, some years ago, when I was pressing some points with great eagerness and anxiety, and complaining with great vexation to the Duke of Richmond of the little progress I make, he told me kindly, and I believe very truly, that, though he was far from thinking so himself, other people could not be persuaded I had not some latent private interest in pushing these matters, which I urged with an earnestness so extreme, and so much approaching to passion. He was certainly in the right. I am thoroughly resolved to give, both to myself and to my friends, less vexation on these subjects than hitherto I have done;—much less indeed.

If *you* should grow too earnest, you will be still more inexcusable than I was. Your having entered into affairs so much younger ought to make them too familiar to you to be the cause of much agitation, and you have much more before you for your work. Do not be in haste. Lay your foundations deep in public opinion. Though (as you are sensible) I have never given you the least hint of advice about joining yourself in a declared connexion with our party, nor do I now; yet as I love that party very well, and am clear that you are better able to serve them than any man I know, I wish that things should be so kept, as to leave you mutually very open to one another in all changes and contingencies; and I wish this the rather, because, in order to be very great, as I am

anxious that you should be, (always presuming that you are disposed to make a good use of power,) you will certainly want some better support than merely that of the Crown. For I much doubt whether, with all your parts, you are the man formed for acquiring real interior favour in this court, or in any; I therefore wish you a firm ground in the country; and I do not know so firm and so sound a bottom to build on as our party. Well, I have done with this matter; and you think I ought to have finished it long ago. Now I turn to Ireland.

Observe, that I have not heard a word of any news relative to it, from thence or from London; so that I am only going to state to you my conjectures as to facts, and to speculate again on these conjectures. I have a strong notion that the lateness of our meeting is owing to the previous arrangements intended in Ireland. I suspect they mean, that Ireland should take a sort of lead, and act an efficient part in this war, both with men and money. It will sound well, when we meet, to tell us of the active zeal and loyalty of the people of Ireland, and contrast it with the rebellious spirit of America. It will be a popular topic—the perfect confidence of Ireland in the power of the British parliament. From thence they will argue the little danger which any dependency of the Crown has to apprehend from the enforcement of that authority. It will be, too, somewhat flattering to the country gentlemen, who might otherwise begin to be sullen, to hold out that the burden is not wholly to rest upon them; and it will pique our pride to be told that Ireland has cheerfully stepped forward; and when a dependant of this kingdom has already engaged itself in another year's war, merely for our dignity, how can we, who are principals in the quarrel, hold off? This scheme of policy seems to me so very obvious, and is likely to be of so much service to the present system, that I cannot conceive it possible they should neglect it, or something like it. They have already put the people of Ireland to the proof. Have they not borne the Earl of Buckinghamshire? the person who was employed to move the fiery committee in the House of Lords, in order to stimulate the ministry to this war; who was in the chair; and who moved the resolutions.

It is within a few days of eleven years since I was in

Ireland, and then after an absence of two. Those who have been absent from any scene for even a much shorter time, generally lose the true practical notion of the country, and of what may or may not be done in it. When I knew Ireland, it was very different from the state of England, where government is a vast deal, the public something, but individuals comparatively very little. But if Ireland bears any resemblance to what it was some years ago, neither government nor public opinion can do a great deal; almost the whole is in the hands of a few leading people. The populace of Dublin, and some parts in the north, are in some sort an exception. But the primate, Lord Hillsborough, and Lord Hertford, have great sway in the latter, and the former may be considerable or not, pretty much as the Duke of Leinster pleases. On the whole, the success of government usually depended on the bargain made with a very few men. The resident lieutenancy may have made some change, and given a strength to government which formerly, I know, it had not; still, however, I am of opinion, the former state, though in other hands perhaps, and in another manner, still continues. The house you are connected with is grown into a much greater degree of power than it had, though it was very considerable at the period I speak of. If the D. of L. takes a popular part, he is sure of the city of Dublin, and he has a young man attached to him who stands very forward in parliament and in profession, and, by what I hear, with more good-will and less envy than usually attends so rapid a progress. The movement of one or two principal men, if they manage the little popular strength which is to be found in Dublin and Ulster, may do a great deal, especially when money is to be saved, and taxes to be kept off. I confess I despair of your succeeding with any of them, if they cannot be satisfied that every job which they can look for on account of carrying this measure would be just as sure to them for their ordinary support of government. They are essential to government, which at this time must not be disturbed; and their neutrality will be purchased at as high a price as their alliance offensive and defensive. Now, as by supporting they may get as much as by betraying their country, it must be a great leaning to turpitude that can make them take a part in this war. I am satisfied, that if the Duke of

Leinster and Lord Shannon would act together, this business could not go on; or if either of them took part with Ponsonby, it would have no better success. Hutchinson's situation is much altered since I saw you. To please Tisdall, he had been in a manner laid aside at the Castle. It is now to be seen whether he prefers the gratification of his resentment and his appetite for popularity, both of which are strong enough in him, to the advantages which his independence gives him, of making a new bargain, and accumulating new offices on his heap. Pray do not be asleep in this scene of action; at this time, if I am right, the principal. The Protestants of Ireland will be, I think, in general, backward; they form infinitely the greatest part of the landed and the monied interests; and they will not like to pay. The Papists are reduced to beasts of burden; they will give all they have, their shoulders, readily enough, if they are flattered. Surely the state of Ireland ought for ever to teach parties moderation in their victories. People crushed by law have no hopes but from power. If laws are their enemies, they will be enemies to laws; and those who have much to hope and nothing to lose will always be dangerous, more or less. But this is not our present business. If all this should prove a dream, however, let it not hinder you from writing to me and telling me so. You will easily refute, in your conversation, the little topics which they will set afloat; such as, that Ireland is a boat, and must go with the ship; that if the Americans contended only for their liberties, it would be different: but since they have declared independence, and so forth—

You are happy in enjoying Townshend's company. Remember me to him. How does he like his private situation in a country where he was the son of the sovereign?—Mrs. Burke and the two Richards salute you cordially.

E. B.

Beaconsfield,
October 8th, 1777.

A LETTER

TO THE MARQUIS OF ROCKINGHAM.[1]

MY DEAR LORD,

I am afraid that I ought rather to beg your pardon for troubling you at all in this season of repose, than to apologize for having been so long silent on the approaching business. It comes upon us, not indeed in the most agreeable manner; but it does come upon us: and, I believe, your friends in general are in expectation of finding your Lordship resolved in what way you are to meet it. The deliberation is full of difficulties; but the determination is necessary.

The affairs of America seem to be drawing towards a crisis. The Howes are at this time in possession of, or are able to awe, the whole middle coast of America, from Delaware to the western boundary of Massachusetts Bay: the naval barrier on the side of Canada is broken; a great tract of country is open for the supply of the troops; the river Hudson opens a way into the heart of the provinces; and nothing can, in all probability, prevent an early and offensive campaign. What the Americans *have* done is, in their circumstances, truly astonishing; it is, indeed, infinitely more than I expected from them. But having done so much, for some short time I began to entertain an opinion that they might do more. It is now, however, evident that they cannot look standing armies in the face. They are inferior in every thing, even in numbers; I mean in the number of those whom they keep in constant duty and in regular pay. There seem, by the best accounts, not to be above 10,000 or 12,000 men, at most, in their grand army. The rest are militia, and not wonderfully well composed or disciplined. They decline a general engagement,

[1] This Letter, with the two Addresses which follow it, was written upon occasion of a proposed secession from parliament of the members in both Houses who had opposed the measures of government, in the contest between this country and the colonies in North America, from the time of the repeal of the Stamp Act.—It appears, from an endorsement written by Mr. Burke on the manuscript, that he warmly recommended the measure, but (for what reasons is not stated) it was not adopted.

prudently enough, if their object had been to make the war attend upon a treaty of good terms of subjection: but when they look further, this will not do. An army that is obliged at all times, and in all situations, to decline an engagement, may delay their ruin, but can never defend their country. Foreign assistance they have little, or none, nor are likely soon to have more. France, in effect, has no king, nor any minister accredited enough, either with the court or nation, to undertake a design of great magnitude.

In this state of things, I persuade myself, Franklin is come to Paris to draw from that court a definitive and satisfactory answer concerning the support of the colonies. If he cannot get such an answer, (and I am of opinion that at present he cannot,) then it is to be presumed he is authorized to negotiate with Lord Stormont on the basis of dependence on the Crown. This I take to be his errand: for I never can believe that he is come thither as a fugitive from his cause in the hour of its distress, or that he is going to conclude a long life, which has brightened every hour it has continued, with so foul and dishonourable a flight. On this supposition, I thought it not wholly impossible that the Whig party might be made a sort of mediators of the peace. It is unnatural to suppose that, in making an accommodation, the Americans should not choose rather to give credit to those who all along have opposed the measure of ministers, than to throw themselves wholly on the mercy of their bitter, uniform, and systematic enemies. It is indeed the victorious enemy that has the terms to offer; the vanquished party and their friends are, both of them, reduced in their power; and it is certain that those who are utterly broken and subdued have no option. But, as this is hardly yet the case of the Americans, in this middle state of their affairs, (much impaired, but not perfectly ruined,) one would think it must be their interest to provide, if possible, some further security for the terms which they may obtain from their enemies. If the Congress could be brought to declare in favour of those terms, for which 100 members of the House of Commons voted last year, with some civility to the party which held out those terms, it would undoubtedly have an effect to revive the cause of our liberties in England, and to give the colonies some sort of mooring and anchorage in this country. It seemed to me,

that Franklin might be made to feel the propriety of such a step; and as I have an acquaintance with him, I had a strong desire of taking a turn to Paris. Everything else failing, one might obtain a better knowledge of the general aspect of affairs abroad, than, I believe, any of us possess at present. The Duke of Portland approved the idea. But when I had conversed with the very few of your Lordship's friends who were in town, and considered a little more maturely the constant temper and standing maxims of the party, I laid aside the design; not being desirous of risking the displeasure of those for whose sake alone I wished to take that fatiguing journey at this severe season of the year.

The Duke of Portland has taken with him some heads of deliberation, which were the result of a discourse with his Grace and Mr. Montagu at Burlington House. It seems essential to the cause, that your Lordship meet your friends with some settled plan either of action or inaction. Your friends will certainly require such a plan, and I am sure the state of affairs requires it, whether they call for it or not. As to the measure of a secession with reasons, after rolling the matter in my head a good deal, and turning it a hundred ways, I confess I still think it the most advisable, notwithstanding the serious objections that lie against it, and indeed the extreme uncertainty of all political measures, especially at this time. It provides for your honour. I know of nothing else that can so well do this: it is something, perhaps all, that can be done in our present situation. Some precaution, in this respect, is not without its motives. That very estimation, for which you have sacrificed everything else, is in some danger of suffering in the general wreck; and perhaps it is likely to suffer the more, because you have hitherto confided more than was quite prudent in the clearness of your intentions, and in the solidity of the popular judgment upon them. The former, indeed, is out of the power of events; the latter is full of levity, and the very creature of fortune. However, such as it is, (and for one I do not think I am inclined to overvalue it,) both our interest and our duty make it necessary for us to attend to it very carefully, so long as we act a part in public. The measure you take for this purpose may produce no immediate effect; but with regard to the party, and the principles for whose sake the party

exists, all hope of their preservation or recovery depends upon your preserving your reputation.

By the conversation of some friends, it seemed as if they were willing to fall in with this design, because it promised to emancipate them from the servitude of irksome business, and to afford them an opportunity of retiring to ease and tranquillity. If that be their object in the secession and addresses proposed, there surely never were means worse chosen to gain their end; and if this be any part of their project, it were a thousand times better it were never undertaken.—The measure is not only unusual, and as such critical, but it is in its own nature strong and vehement in a high degree. The propriety, therefore, of adopting it depends entirely upon the spirit with which it is supported and followed. To pursue violent measures with languor and irresolution is not very consistent in speculation, and not more reputable or safe in practice. If your Lordship's friends do not go to this business with their whole hearts, if they do not feel themselves uneasy without it, if they do not undertake it with a certain degree of zeal, and even with warmth and indignation, it had better be removed wholly out of our thoughts. A measure of less strength, and more in the beaten circle of affairs, if supported with spirit and industry, would be, on all accounts, infinitely more eligible.—We have to consider what it is, that, in this undertaking, we have against us: we have the weight of King, Lords, and Commons, in the other scale: we have against us, within a trifle, the whole body of the law: we oppose the more considerable part of the landed and mercantile interests: we contend, in a manner, against the whole church: we set our faces against great armies flushed with victory, and navies who have tasted of civil spoil, and have a strong appetite for more: our strength, whatever it is, must depend, for a good part of its effect, upon events not very probable. In such a situation, such a step requires, not only great magnanimity, but unwearied activity and perseverance, with a good deal, too, of dexterity and management, to improve every accident in our favour.

The delivery of this paper may have very important consequences. It is true that the court may pass it over in silence, with a real or affected contempt. But this I do not think so likely. If they do take notice of it, the mildest

course will be such an address from parliament as the House of Commons made to the king on the London remonstrance in the year 1769. This address will be followed by addresses of a similar tendency from all parts of the kingdom, in order to overpower you with what they will endeavour to pass as the united voice and sense of the nation. But if they intend to proceed further, and to take steps of a more decisive nature, you are then to consider, not what they may legally and justly do, but what a parliament, omnipotent in power, influenced with party rage and personal resentment, operating under the implicit military obedience of court discipline, is capable of. Though they have made some successful experiments on juries, they will hardly trust enough to them to order a prosecution for a supposed libel. They may proceed in two ways, either by an *impeachment*, in which the Tories may retort on the Whigs (but with better success, though in a worse cause) the proceedings in the case of Sacheverel, or they may, without this form, proceed, as against the Bishop of Rochester, by a bill of pains and penalties more or less grievous. The similarity of the cases, or the justice, is (as I said) out of the question. The mode of proceeding has several very ancient, and very recent, precedents. None of these methods is impossible. The court may select three or four of the most distinguished among you for their victims; and therefore nothing is more remote from the tendency of the proposed act than any idea of retirement or repose. On the contrary, you have all of you, as principals or auxiliaries, a much better and more desperate conflict, in all probability, to undergo than any you have been yet engaged in. The only question is, whether the risk ought to be run for the chance (and it is no more) of recalling the people of England to their ancient principles, and to that personal interest which formerly they took in all public affairs? At any rate, I am sure it is right, if we take this step, to take it with a full view of the consequences; and with minds and measures in a state of preparation to meet them. It is not becoming that your boldness should arise from a want of foresight. It is more reputable, and certainly it is more safe, too, that it should be grounded on the evident necessity of encountering the dangers which you foresee.

Your Lordship will have the goodness to excuse me, if I

state in strong terms the difficulties attending a measure, which on the whole I heartily concur in. But as, from my want of importance, I can be personally little subject to the most trying part of the consequences, it is as little my desire to urge others to dangers in which I am myself to have so inconsiderable a share.

If this measure should be thought too great for our strength, or the dispositions of the times, then the point will be to consider what is to be done in parliament. A weak, irregular, desultory, peevish opposition there will be as much too little as the other may be too big. Our scheme ought to be such, as to have in it a succession of measures; else it is impossible to secure anything like a regular attendance; opposition will otherwise always carry a disreputable air; neither will it be possible, without that attendance, to persuade the people that we are in earnest. Above all, a motion should be well digested for the first day. There is one thing in particular I wish to recommend to your Lordship's consideration; that is, the opening of the doors of the House of Commons. Without this, I am clearly convinced, it will be in the power of ministry to make our opposition appear without doors just in what light they please. To obtain a gallery is the easiest thing in the world, if we are satisfied to cultivate the esteem of our adversaries by the resolution and energy with which we act against them: but if their satisfaction and good humour be any part of our object, the attempt, I admit, is idle.

I had some conversation, before I left town, with the D. of M. He is of opinion, that, if you adhere to your resolution of seceding, you ought not to appear on the first day of the meeting. He thinks it can have no effect, except to break the continuity of your conduct, and thereby to weaken and fritter away the impression of it. It certainly will seem odd to give solemn reasons for a discontinuance of your attendance in parliament, after having two or three times returned to it, and immediately after a vigorous act of opposition. As to trials of the temper of the House, there have been of that sort so many already, that I see no reason for making another that would not hold equally good for another after that; particularly, as nothing has happened in the least calculated to alter the disposition of the House. If the secession were to

be general, such an attendance, followed by such an act, would have force; but being in its nature incomplete and broken, to break it further by retreats and returns to the chase must entirely destroy its effect. I confess I am quite of the D. of M.'s opinion in this point.

I send your Lordship a corrected copy of the paper; your Lordship will be so good to communicate it, if you should approve of the alterations, to Lord J. C. and Sir G. S. I showed it to the D. of P. before his Grace left town, and at his, the D. of P.'s desire, I have sent it to the D. of R. The principal alteration is in the pages last but one. It is made to remove a difficulty which had been suggested to Sir G. S., and which he thought had a good deal in it. I think it much the better for that alteration. Indeed it may want still more corrections, in order to adapt it to the present or probable future state of things.

What shall I say in excuse for this long letter, which frightens me when I look back upon it? Your Lordship will take it, and all in it, with your usual incomparable temper, which carries you through so much both from enemies and friends. My most humble respects to Lady R., and believe me, with the highest regard, ever, &c.

E. B.

I hear that Dr. Franklin has had a most extraordinary reception at Paris from all ranks of people.

Beaconsfield, Monday night,
Jan. 6, 1777.

AN ADDRESS TO THE KING.[1]

We, your Majesty's most dutiful and loyal subjects, several of the peers of the realm, and several members of the House of Commons chosen by the people to represent them in parliament, do in our individual capacity, but with hearts filled with a warm affection to your Majesty, with a strong

[1] See note, p. 454.

attachment to your royal house, and with the most unfeigned devotion to your true interest, beg leave, at this crisis of your affairs, in all humility to approach your royal presence.

Whilst we lament the measures adopted by the public councils of the kingdom, we do not mean to question the legal validity of their proceedings. We do not desire to appeal from them to any person whatsoever. We do not dispute the conclusive authority of the bodies in which we have a place over all their members. We know that it is our ordinary duty to submit ourselves to the determinations of the majority in everything except what regards the just defence of our honour and reputation. But the situation into which the British empire has been brought, and the conduct to which we are reluctantly driven in that situation, we hold ourselves bound by the relation in which we stand both to the Crown and the people clearly to explain to your Majesty and our country.

We have been called upon in the speech from the throne at the opening of this session of parliament, in a manner peculiarly marked, singularly emphatical, and from a place from whence anything implying censure falls with no common weight, to concur in unanimous approbation of those measures which have produced our present distresses, and threaten us in future with others far more grievous. We trust, therefore, that we shall stand justified in offering to our sovereign and the public our reasons for persevering inflexibly in our uniform dissent from every part of those measures. We lament them from an experience of their mischief, as we originally opposed them from a sure foresight of their unhappy and inevitable tendency.

We see nothing in the present events in the least degree sufficient to warrant an alteration in our opinion. We were always steadily averse to this civil war—not because we thought it impossible that it should be attended with victory; but because we were fully persuaded that in such a contest victory would only vary the mode of our ruin; and, by making it less immediately sensible, would render it the more lasting and the more irretrievable. Experience had but too fully instructed us in the possibility of the reduction of a free people to slavery by foreign mercenary armies. But we had an horror of becoming the instruments in a design of which,

in our turn, we might become the victims. Knowing the inestimable value of peace, and the contemptible value of what was sought by war, we wished to compose the distractions of our country, not by the use of foreign arms, but by prudent regulations in our own domestic policy. We deplored, as your Majesty has done in your speech from the throne, the disorders which prevail in your empire: but we are convinced that the disorders of the people, in the present time and in the present place, are owing to the usual and natural cause of such disorders at all times, and in all places, where such have prevailed,—the misconduct of government;—that they are owing to plans laid in error, pursued with obstinacy, and conducted without wisdom.

We cannot attribute so much to the power of faction, at the expense of human nature, as to suppose, that in any part of the world a combination of men, few in number, not considerable in rank, of no natural hereditary dependencies, should be able, by the efforts of their policy alone, or the mere exertion of any talents, to bring the people of your American dominions into the disposition which has produced the present troubles. We cannot conceive that, without some powerful concurring cause, any management should prevail on some millions of people, dispersed over an whole continent, in thirteen provinces, not only unconnected, but in many particulars of religion, manners, government, and local interest totally different and adverse, voluntarily to submit themselves to a suspension of all the profits of industry and all the comforts of civil life, added to all the evils of an unequal war carried on with circumstances of the greatest asperity and rigour. This, Sir, we conceive, could never have happened but from a general sense of some grievance, so radical in its nature, and so spreading in its effects, as to poison all the ordinary satisfactions of life, to discompose the frame of society, and to convert into fear and hatred that habitual reverence ever paid by mankind to an ancient and venerable government.

That grievance is as simple in its nature, and as level to the most ordinary understanding, as it is powerful in affecting the most languid passions;—it is

"AN ATTEMPT MADE TO DISPOSE OF THE PROPERTY OF A WHOLE PEOPLE WITHOUT THEIR CONSENT."

Your Majesty's English subjects in the colonies, possessing the ordinary faculties of mankind, know, that to live under such a plan of government is not to live in a state of freedom. Your English subjects in the colonies, still impressed with the ancient feelings of the people from whom they are derived, cannot live under a government which does not establish freedom as its basis.

This scheme, being therefore set up in direct opposition to the rooted and confirmed sentiments and habits of thinking of an whole people, has produced the effects which ever must result from such a collision of power and opinion. For we beg leave, with all duty and humility, to represent to your Majesty, (what we fear has been industriously concealed from you,) that it is not merely the opinion of a very great number, or even of the majority, but the universal sense of the whole body of the people in those provinces, that the practice of taxing in the mode, and on the principles, which have been lately contended for and enforced, is subversive of all their rights.

This sense has been declared, as we understand on good information, by the unanimous voice of all their assemblies; each assembly also, on this point, is perfectly unanimous within itself. It has been declared as fully by the actual voice of the people without these assemblies as by the constructive voice within them; as well by those in that country who addressed as by those who remonstrated; and it is as much the avowed opinion of those who have hazarded their all rather than take up arms against your Majesty's forces, as of those who have run the same risk to oppose them. The difference among them is, not on the grievance, but on the mode of redress; and we are sorry to say, that they who have conceived hopes from the placability of the ministers, who influence the public councils of this kingdom, disappear in the multitude of those who conceive that passive compliance only confirms and emboldens oppression.

The sense of a whole people, most gracious sovereign, never ought to be contemned by wise and beneficent rulers; whatever may be the abstract claims, or even rights, of *the supreme power*. We have been too early instructed, and too long habituated to believe, that the only firm seat of all authority

is in the minds, affections, and interests of the people, to change our opinions on the theoretic reasonings of speculative men, or for the convenience of a mere temporary arrangement of state. It is not consistent with equity or wisdom to set at defiance the general feelings of great communities, and of all the orders which compose them. Much power is tolerated, and passes unquestioned, where much is yielded to opinion. All is disputed where everything is enforced.

Such are our sentiments on the duty and policy of conforming to the prejudices of a whole people, even where the foundation of such prejudices may be false or disputable. But permit us to lay at your Majesty's feet our deliberate judgment on the real merits of that principle, the violation of which is the known ground and origin of these troubles. We assure your Majesty, that, on our parts, we should think ourselves unjustifiable as good citizens, and not influenced by the true spirit of Englishmen, if, with any effectual means of prevention in our hands, we were to submit to taxes to which we did not consent, either directly, or by a representation of the people, securing to us the substantial benefit of an absolutely free disposition of our own property in that important case. And we add, Sir, if fortune, instead of blessing us with a situation where we may have daily access to the propitious presence of a gracious prince, had fixed us in settlements on the remotest part of the globe, we must carry these sentiments with us, as part of our being; persuaded, that the distance of situation would render this privilege in the disposal of property but the more necessary. If no provision had been made for it, such provision ought to be made or permitted. Abuses of subordinate authority increase, and all means of redress lessen, as the distance of the subject removes him from the seat of the supreme power. What, in those circumstances, can save him from the last extremes of indignity and oppression but something left in his own hands, which may enable him to conciliate the favour and control the excesses of government? When no means of power to awe or to oblige are possessed, the strongest ties which connect mankind in every relation, social and civil, and which teach them mutually to respect each other, are broken. —Independency, from that moment, virtually exists. Its

formal declaration will quickly follow. Such must be our feelings for ourselves; we are not in possession of another rule for our brethren.

When the late attempt practically to annihilate that inestimable privilege was made, great disorders and tumults very unhappily and very naturally arose from it. In this state of things we were of opinion that satisfaction ought instantly to be given; or that, at least, the punishment of the disorder ought to be attended with the redress of the grievance. We were of opinion, that if our dependencies had so outgrown the positive institutions made for the preservation of liberty in this kingdom that the operation of their powers was become rather a pressure than a relief to the subjects in the colonies, wisdom dictated that the spirit of the constitution should rather be applied to their circumstances, than its authority enforced with violence in those very parts where its reason became wholly inapplicable.

Other methods were then recommended, and followed, as infallible means of restoring peace and order. We looked upon them to be, what they have since proved to be, the cause of inflaming discontent into disobedience, and resistance into revolt. The subversion of solemn fundamental charters, on a suggestion of abuse, without citation, evidence, or hearing: the total suspension of the commerce of a great maritime city, the capital of a great maritime province, during the pleasure of the Crown: the establishment of a military force, not accountable to the ordinary tribunals of the country in which it was kept up:—these and other proceedings at that time, if no previous cause of dissension had subsisted, were sufficient to produce great troubles: unjust at all times, they were then irrational.

We could not conceive, when disorders had arisen from the complaint of one violated right, that to violate every other was the proper means of quieting an exasperated people. It seemed to us absurd and preposterous to hold out, as the means of calming a people in a state of extreme inflammation, and ready to take up arms, the austere law which a rigid conqueror would impose, as the sequel of the most decisive victories.

Recourse, indeed, was at the same time had to force; and we saw a force sent out, enough to menace liberty, but not to

awe opposition; tending to bring odium on the civil power, and contempt on the military; at once to provoke and encourage resistance. Force was sent out not sufficient to hold one town; laws were passed to inflame thirteen provinces.

This mode of proceeding by harsh laws and feeble armies could not be defended on the principle of mercy and forbearance. For mercy, as we conceive, consists, not in the weakness of the means, but in the benignity of the ends. We apprehend that mild measures may be powerfully enforced; and that acts of extreme rigour and injustice may be attended with as much feebleness in the execution as severity in the formation.

In consequence of these terrors, which, falling upon some, threatened all, the colonies made a common cause with the sufferers; and proceeded, on their part, to acts of resistance. In that alarming situation, we besought your Majesty's ministers to entertain some distrust of the operation of coercive measures, and to profit of their experience. Experience had no effect. The modes of legislative rigour were construed, not to have been erroneous in their policy, but too limited in their extent. New severities were adopted. The fisheries of your people in America followed their charters; and their mutual combination to defend what they thought their common rights, brought on a total prohibition of their mutual commercial intercourse. No distinction of persons or merits was observed—the peaceable and the mutinous, friends and foes, were alike involved, as if the rigour of the laws had a certain tendency to recommend the authority of the legislator.

Whilst the penal laws increased in rigour, and extended in application over all the colonies, the direct force was applied but to one part. Had the great fleet and foreign army since employed been at that time called for, the greatness of the preparation would have declared the magnitude of the danger. The nation would have been alarmed, and taught the necessity of some means of reconciliation with our countrymen in America, who, whenever they are provoked to resistance, demand a force to reduce them to obedience full as destructive to us as to them. But parliament and the people, by a premeditated concealment of their real situation, were drawn into perplexities which furnished excuses for further arma-

ments; and whilst they were taught to believe themselves called to suppress a riot, they found themselves involved in a mighty war.

At length British blood was spilled by British hands—a fatal era, which we must ever deplore, because your empire will for ever feel it. Your Majesty was touched with a sense of so great a disaster. Your paternal breast was affected with the sufferings of your English subjects in America. In your speech from the throne, in the beginning of the session of 1775, you were graciously pleased to declare yourself inclined to relieve their distresses, and to pardon their errors. You felt their sufferings under the late penal acts of parliament. But your ministry felt differently. Not discouraged by the pernicious effects of all they had hitherto advised, and notwithstanding the gracious declaration of your Majesty, they obtained another act of parliament, in which the rigours of all the former were consolidated, and embittered by circumstances of additional severity and outrage. The whole trading property of America (even unoffending shipping in port) was indiscriminately and irrecoverably given, as the plunder of foreign enemies, to the sailors of your navy. This property was put out of the reach of your mercy. Your people were despoiled; and your navy, by a new, dangerous, and prolific example, corrupted with the plunder of their countrymen. Your people in that part of your dominions were put, in their general and political as well as their personal capacity, wholly out of the protection of your government.

Though unwilling to dwell on all the improper modes of carrying on this unnatural and ruinous war, and which have led directly to the present unhappy separation of Great Britain and its colonies, we must beg leave to represent two particulars, which we are sure must have been entirely contrary to your Majesty's order or approbation. Every course of action in hostility, however that hostility may be just or merited, is not justifiable or excusable. It is the duty of those who claim to rule over others not to provoke them beyond the necessity of the case; nor to leave stings in their minds which must long rankle, even when the appearance of tranquillity is restored.—We therefore assure your Majesty, that it is with shame and sorrow we have seen several acts of hostility, which could have no other tendency than incurably

to alienate the minds of your American subjects. To excite, by a proclamation issued by your Majesty's governor, a universal insurrection of negro slaves in any of the colonies, is a measure full of complicated horrors; absolutely illegal; suitable neither to the practice of war nor to the laws of peace. Of the same quality we look upon all attempts to bring down on your subjects an irruption of those fierce and cruel tribes of savages and cannibals, in whom the vestiges of human nature are nearly effaced by ignorance and barbarity. They are not fit allies for your Majesty in a war with your people. They are not fit instruments of an English government. These, and many other acts, we disclaim as having advised or approved when done; and we clear ourselves to your Majesty, and to all civilized nations, from any participation whatever, before or after the fact, in such unjustifiable and horrid proceedings.

But there is one weighty circumstance which we lament equally with the causes of war, and with the modes of carrying it on—that no disposition whatsoever towards peace or reconciliation has ever been shown by those who have directed the public councils of this kingdom, either before the breaking out of these hostilities, or during the unhappy continuance of them. Every proposition made in your parliament to remove the original cause of these troubles, by taking off taxes, obnoxious for their principle or their design, has been overruled: every bill, brought in for quiet, rejected even on the first proposition. The petitions of the colonies have not been admitted even to a hearing. The very possibility of public agency, by which such petitions could authentically arrive at parliament, has been evaded and chicaned away. All the public declarations which indicate anything resembling a disposition to reconciliation, seem to us loose, general, equivocal, capable of various meanings, or of none; and they are accordingly construed differently, at different times, by those on whose recommendation they have been made; being wholly unlike the precision and stability of public faith; and bearing no mark of that ingenuous simplicity, and native candour and integrity, which formerly characterized the English nation.

Instead of any relaxation of the claim of taxing at the discretion of parliament, your ministers have devised a new

mode of enforcing that claim, much more effectual for the oppression of the colonies, though not for your Majesty's service, both as to the quantity and application, than any of the former methods; and their mode has been expressly held out by ministers, as a plan not to be departed from by the House of Commons, and as the very condition on which the legislature is to accept the dependence of the colonies.

At length, when, after repeated refusals to hear or to conciliate, an act, dissolving your government by putting your people in America out of your protection, was passed, your ministers suffered several months to elapse without affording to them, or to any community, or any individual amongst them, the means of entering into that protection even on unconditional submission, contrary to your Majesty's gracious declaration from the throne, and in direct violation of the public faith.

We cannot, therefore, agree to unite in new severities against the brethren of our blood for their asserting an independency, to which, we know in our conscience, they have been necessitated by the conduct of those very persons who now make use of that argument to provoke us to a continuance and repetition of the acts, which in a regular series have led to this great misfortune.

The reasons, dread Sir, which have been used to justify this perseverance in a refusal to hear or conciliate, have been reduced into a sort of parliamentary maxims which we do not approve. The first of these maxims is, "that the two Houses ought not to receive (as they have hitherto refused to receive) petitions containing matter derogatory to any part of the authority they claim." We conceive this maxim, and the consequent practice, to be unjustifiable by reason or the practice of other sovereign powers, and that it must be productive, if adhered to, of a total separation between this kingdom and its dependencies. The supreme power, being in ordinary cases the ultimate judge, can, as we conceive, suffer nothing in having any part of his rights excepted to, or even discussed, before himself. We know that sovereigns in other countries, where the assertion of absolute regal power is as high as the assertion of absolute power in any politic body can possibly be here, have received many petitions in direct opposition to many of their claims of prerogative; have list-

ened to them; condescended to discuss and to give answers to them. This refusal to admit even the discussion of any part of an undefined prerogative will naturally tend to annihilate any privilege that can be claimed by every inferior dependent community, and every subordinate order in the state.

The next maxim, which has been put as a bar to any plan of accommodation, is, "that no offer of terms of peace ought to be made before parliament is assured that these terms will be accepted." On this we beg leave to represent to your Majesty, that if in all events the policy of this kingdom is to govern the people in your colonies as a free people, no mischief can possibly happen from a declaration to them, and to the world, of the manner and form in which parliament proposes that they shall enjoy the freedom it protects. It is an encouragement to the innocent and meritorious that they at least shall enjoy those advantages which they patiently expected, rather from the benignity of parliament than their own efforts. Persons more contumacious may also see that they are resisting terms of perhaps greater freedom and happiness than they are now in arms to obtain. The glory and propriety of offered mercy is neither tarnished nor weakened by the folly of those who refuse to take advantage of it.

We cannot think that the declaration of independency makes any natural difference in the reason and policy of the offer. No prince out of the possession of his dominions, and become a sovereign *de jure* only, ever thought it derogatory to his rights or his interests to hold out to his former subjects a distinct prospect of the advantages to be derived from his readmission, and a security for some of the most fundamental of those popular privileges in vindication of which he had been deposed. On the contrary, such offers have been almost uniformly made under similar circumstances. Besides, as your Majesty has been graciously pleased, in your speech from the throne, to declare your intention of restoring your people in the colonies to a state of law and liberty, no objection can possibly lie against defining what that law and liberty are; because those who offer, and those who are to receive, terms frequently differ most widely, and most materially, in the signification of these words, and in the objects to which they apply.

To say that we do not know, at this day, what the grievances of the colonies are, (be they real or pretended,) would be unworthy of us. But whilst we are thus waiting to be informed of what we perfectly know, we weaken the powers of the commissioners; we delay, perhaps we lose, the happy hour of peace; we are wasting the substance of both countries; we are continuing the effusion of human, of Christian, of English blood.

We are sure that we must have your Majesty's heart along with us, when we declare in favour of mixing something conciliatory with our force. Sir, we abhor the idea of making a conquest of our countrymen. We wish that they may yield to well ascertained, well authenticated, and well secured terms of reconciliation; not that your Majesty should owe the recovery of your dominions to their total waste and destruction. Humanity will not permit us to entertain such a desire; nor will the reverence we bear to the civil rights of mankind make us even wish that questions of great difficulty, of the last importance, and lying deep in the vital principles of the British constitution, should be solved by the arms of foreign mercenary soldiers.

It is not, Sir, from a want of the most inviolable duty to your Majesty, not from a want of a partial and passionate regard to that part of your empire in which we reside, and which we wish to be supreme, that we have hitherto withstood all attempts to render the supremacy of one part of your dominions inconsistent with the liberty and safety of all the rest. The motives of our opposition are found in those very sentiments which we are supposed to violate. For we are convinced beyond a doubt that a system of dependence, which leaves no security to the people for any part of their freedom in their own hands, cannot be established in any inferior member of the British empire, without consequentially destroying the freedom of that very body in favour of whose boundless pretensions such a scheme is adopted. We know and feel that arbitrary power over distant regions is not within the competence, nor to be exercised agreeably to the forms, or consistently with the spirit, of great popular assemblies. If such assemblies are called to a nominal share in the exercise of such power, in order to screen, under general participation, the guilt of desperate

measures, it tends only the more deeply to corrupt the deliberative character of those assemblies, in training them to blind obedience; in habituating them to proceed upon grounds of fact, with which they can rarely be sufficiently acquainted, and in rendering them executive instruments of designs, the bottom of which they cannot possibly fathom.

To leave any real freedom to parliament, freedom must be left to the colonies. A military government is the only substitute for civil liberty. That the establishment of such a power in America will utterly ruin our finances (though its certain effect) is the smallest part of our concern. It will become an apt, powerful, and certain engine for the destruction of our freedom here. Great bodies of armed men, trained to a contempt of popular assemblies representative of an English people; kept up for the purpose of exacting impositions without their consent, and maintained by that exaction; instruments in subverting, without any process of law, great ancient establishments and respected forms of governments; set free from, and therefore above, the ordinary English tribunals of the country where they serve;—these men cannot so transform themselves, merely by crossing the sea, as to behold with love and reverence, and submit with profound obedience to the very same things in Great Britain which in America they had been taught to despise, and had been accustomed to awe and humble. All your Majesty's troops, in the rotation of service, will pass through this discipline, and contract these habits. If we could flatter ourselves that this would not happen, we must be the weakest of men: we must be the worst, if we were indifferent whether it happened or not. What, gracious sovereign, is the empire of America to us, or the empire of the world, if we lose our own liberties? We deprecate this last of evils. We deprecate the effect of the doctrines which must support and countenance the government over conquered Englishmen.

As it will be impossible long to resist the powerful and equitable arguments in favour of the freedom of these unhappy people that are to be drawn from the principle of our own liberty; attempts will be made, attempts have been made, to ridicule and to argue away this principle; and to inculcate into the minds of your people other maxims of

government and other grounds of obedience, than those which have prevailed at and since the glorious revolution. By degrees, these doctrines, by being convenient, may grow prevalent. The consequence is not certain; but a general change of principles rarely happens among a people without leading to a change of government.

Sir, your throne cannot stand secure upon the principles of unconditional submission and passive obedience; on powers exercised without the concurrence of the people to be governed; on acts made in defiance of their prejudices and habits; on acquiescence procured by foreign mercenary troops, and secured by standing armies. These may possibly be the foundation of other thrones: they must be the subversion of yours. It was not to passive principles in our ancestors that we owe the honour of appearing before a sovereign who cannot feel that he is a prince without knowing that we ought to be free. The revolution is a departure from the ancient course of the descent of this monarchy. The people at that time re-entered into their original rights; and it was not because a positive law authorized what was then done, but because the freedom and safety of the subject, the origin and cause of all laws, required a proceeding paramount and superior to them. At that ever-memorable and instructive period, the letter of the law was superseded in favour of the substance of liberty. To the free choice, therefore, of the people, without either king or parliament, we owe that happy establishment, out of which both king and parliament were regenerated. From that great principle of liberty have originated the statutes, confirming and ratifying the establishment from which your Majesty derives your right to rule over us. Those statutes have not given us our liberties; our liberties have produced them. Every hour of your Majesty's reign your title stands upon the very same foundation on which it was at first laid; and we do not know a better on which it can possibly be placed.

Convinced, Sir, that you cannot have different rights and a different security in different parts of your dominions, we wish to lay an even platform for your throne; and to give it an unmovable stability, by laying it on the general freedom of your people; and by securing to your Majesty that confidence and affection in all parts of your dominions which

makes your best security and dearest title in this the chief seat of your empire.

Such Sir, being amongst us the foundation of monarchy itself, much more clearly and much more peculiarly is it the ground of all parliamentary power. Parliament is a security provided for the protection of freedom, and not a subtile fiction contrived to amuse the people in its place. The authority of both Houses can still less than that of the Crown be supported upon different principles in different places; so as to be for one part of your subjects a protector of liberty, and for another a fund of despotism, through which prerogative is extended by occasional powers, whenever an arbitrary will finds itself straitened by the restrictions of law. Had it seemed good to parliament to consider itself as the indulgent guardian and strong protector of the freedom of the subordinate popular assemblies, instead of exercising its powers to their annihilation, there is no doubt that it never could have been their inclination, because not their interest, to raise questions on the extent of parliamentary rights; or to enfeeble privileges which were the security of their own. Powers, evident from necessity, and not suspicious from an alarming mode or purpose in the exertion, would, as formerly they were, be cheerfully submitted to; and these would have been fully sufficient for conservation of unity in the empire, and for directing its wealth to one common centre. Another use has produced other consequences; and a power which refuses to be limited by moderation must either be lost, or find other more distinct and satisfactory limitations.

As for us, a supposed, or, if it could be, a real, participation in arbitrary power would never reconcile our minds to its establishment. We should be ashamed to stand before your Majesty boldly asserting, in our own favour, inherent rights which bind and regulate the Crown itself, and yet insisting on the exercise, in our own persons, of a more arbitrary sway over our fellow-citizens and fellow-freemen.

These, gracious sovereign, are the sentiments which we consider ourselves as bound, in justification of our present conduct, in the most serious and solemn manner to lay at your Majesty's feet. We have been called by your Majesty's writs and proclamations, and we have been authorized,

either by hereditary privilege, or the choice of your people, to confer and treat with your Majesty, in your highest councils, upon the arduous affairs of your kingdom. We are sensible of the whole importance of the duty which this constitutional summons implies. We know the religious punctuality of attendance which, in the ordinary course, it demands. It is no light cause which, even for a time, could persuade us to relax in any part of that attendance. The British empire is in convulsions which threaten its dissolution. Those particular proceedings which cause and inflame this disorder, after many years' incessant struggle, we find ourselves wholly unable to oppose, and unwilling to behold. All our endeavours having proved fruitless, we are fearful at this time of irritating, by contention, those passions which we have found it impracticable to compose by reason. We cannot permit ourselves to countenance, by the appearance of a silent assent, proceedings fatal to the liberty and unity of the empire; proceedings which exhaust the strength of all your Majesty's dominions, destroy all trust and dependence of our allies, and leave us both at home and abroad exposed to the suspicious mercy and uncertain inclinations of our neighbour and rival powers; to whom, by this desperate course, we are driving our countrymen for protection, and with whom we have forced them into connexions, and may bind them by habits and by interest:—an evil which no victories that may be obtained, no severities which may be exercised, ever will or can remove.

If but the smallest hope should from any circumstances appear of a return to the ancient maxims and true policy of this kingdom, we shall with joy and readiness return to our attendance, in order to give our hearty support to whatever means may be left for alleviating the complicated evils which oppress this nation.

If this should not happen, we have discharged our consciences by this faithful representation to your Majesty and our country; and, however few in number, or however we may be overborne by practices, whose operation is but too powerful, by the revival of dangerous, exploded principles, or by the misguided zeal of such arbitrary factions as formerly prevailed in this kingdom, and always to its detriment and disgrace, we have the satisfaction of standing forth and re-

in you we require none. ¶ We have never pressed that argument of general union to the extinction of your local, natural, and just privileges. Sensible of what is due both to the dignity and weakness of man, we have never wished to place over you any government, over which, in great fundamental points, you should have no sort of check or control in your own hands, or which should be repugnant to your situation, principles, and character.

7 1. No circumstances of fortune, you may be assured, will ever induce us to form, or tolerate, any such design. ν If the disposition of Providence (which we deprecate) should even prostrate you at our feet, broken in power and in spirit, it would be our duty and inclination to revive, by every practical means, that free energy of mind, which a fortune unsuitable to your virtue had damped and dejected; and to put you voluntarily in possession of those very privileges which you had in vain attempted to assert by arms. ς For we solemnly declare, that although we should look upon a separation from you as a heavy calamity, (and the heavier, because we know you must have your full share in it,) yet we had much rather see you totally independent of this Crown and kingdom, than joined to it by so unnatural a conjunction as that of freedom with servitude:—a conjunction which, if it were at all practicable, could not fail in the end of being more mischievous to the peace, prosperity, greatness, and power of this nation, than beneficial, by an enlargement of the bounds of nominal empire.

+ 5 ι But because, brethren, these professions are general, and such as even enemies may make, when they reserve to themselves the construction of what servitude and what liberty are, we inform you, that we adopt your own standard of the blessing of free government. ϛ We are of opinion that you ought to enjoy the sole and exclusive right of freely granting, and applying to the support of your administration, what God has freely granted as a reward to your industry. 3 And we do not confine this immunity from exterior coercion in this great point solely to what regards your local establishment, but also to what may be thought proper for the maintenance of the whole empire. ¶ In this resource we cheerfully trust and acquiesce: satisfied by evident reason that no other expectation of revenue can possibly be given

by free men; and knowing, from an experience uniform both on yours and on our side of the ocean, that such an expectation has never yet been disappointed. We know of no road to your coffers but through your affections.

To manifest our sentiments the more clearly to you and to the world on this subject; we declare our opinion, that if no revenue at all, which, however, we are far from supposing, were to be obtained from you to this kingdom, yet as long as it is our happiness to be joined with you in bonds of fraternal charity and freedom, with an open and flowing commerce between us, one principle of enmity and friendship pervading, and one right of war and peace directing, the strength of the whole empire, we are likely to be, at least, as powerful as any nation, or as any combination of nations, which in the course of human events may be formed against us. We are sensible that a very large proportion of the wealth and power of every empire must necessarily be thrown upon the presiding state. We are sensible that such a state ever has borne, and ever must bear, the greatest part, and sometimes the whole, of the public expenses: and we think her well indemnified for that (rather apparent than real) inequality of charge, in the dignity and pre-eminence she enjoys, and in the superior opulence which, after all charges defrayed, must necessarily remain at the centre of affairs. Of this principle we are not without evidence in our remembrance (not yet effaced) of the glorious and happy days of this empire. We are, therefore, incapable of that prevaricating style, by which, when taxes without your consent are to be extorted from you, this nation is represented as in the lowest state of impoverishment and public distress; but when we are called upon to oppress you by force of arms, it is painted as scarcely feeling its impositions, abounding with wealth, and inexhaustible in its resources.

We also reason and feel as you do on the invasion of your charters. Because the charters comprehend the essential forms by which you enjoy your liberties, we regard them as most sacred, and by no means to be taken away or altered without process, without examination, and without hearing, as they have lately been. We even think that they ought by no means to be altered at all but at the desire of the greater part of the people who live under them. We

cannot look upon men as delinquents in the mass; much less are we desirous of lording over our brethren, insulting their honest pride, and wantonly overturning establishments judged to be just and convenient by the public wisdom of this nation at their institution; and which long and inveterate use has taught you to look up to with affection and reverence. As we disapproved of the proceedings with regard to the forms of your constitution, so we are equally tender of every leading principle of free government. We never could think with approbation of putting the military power out of the coercion of the civil justice in the country where it acts.

We disclaim also any sort of share in that other measure which has been used to alienate your affections from this country, namely, the introduction of foreign mercenaries. We saw their employment with shame and regret, especially in numbers so far exceeding the English forces as in effect to constitute vassals who have no sense of freedom, and strangers who have no common interest or feelings, as the arbiters of our unhappy domestic quarrel.

We likewise saw with shame the African slaves, who had been sold to you on public faith, and under the sanction of acts of parliament, to be your servants and your guards, employed to cut the throats of their masters.

You will not, we trust, believe that, born in a civilized country, formed to gentle manners, trained in a merciful religion, and living in enlightened and polished times where even foreign hostility is softened from its original sternness, we could have thought of letting loose upon you, our late beloved brethren, these fierce tribes of savages and cannibals, in whom the traces of human nature are effaced by ignorance and barbarity. We rather wished to have joined with you in bringing gradually that unhappy part of mankind into civility, order, piety, and virtuous discipline, than to have confirmed their evil habits, and increased their natural ferocity, by fleshing them in the slaughter of you, whom our wiser and better ancestors had sent into the wilderness, with the express view of introducing, along with our holy religion, its humane and charitable manners. We do not hold that all things are lawful in war. We should think that every barbarity, in fire, in wasting, in murders, in tortures, and

other cruelties too horrible, and too full of turpitude, for Christian mouths to utter, or ears to hear, if done at our instigation by those who we know will make war thus if they make it at all, to be to all intents and purposes as if done by ourselves. We clear ourselves to you our brethren, to the present age, and to future generations, to our king and our country, and to Europe, which as a spectator beholds this tragic scene, of every part or share in adding this last and worst of evils to the inevitable mischiefs of a civil war.

We do not call you rebels and traitors. We do not call for the vengeance of the Crown against you. We do not know how to qualify millions of our countrymen, contending with one heart for an admission to privileges which we have ever thought our own happiness and honour, by odious and unworthy names. On the contrary, we highly revere the principles on which you act, though we lament some of their effects. Armed as you are, we embrace you as our friends, and as our brethren, by the best and dearest ties of relation.

We view the establishment of the English colonies on principles of liberty as that which is to render this kingdom venerable to future ages. In comparison of this we regard all the victories and conquests of our warlike ancestors, or of our own times, as barbarous, vulgar distinctions, in which many nations, whom we look upon with little respect or value, have equalled if not far exceeded us. This is the peculiar and appropriated glory of England. Those who *have and who hold* to that foundation of common liberty, whether on this or on your side of the ocean, we consider as the true, and the only true, Englishmen. Those who depart from it, whether there or here, are attainted, corrupted in blood, and wholly fallen from their original rank and value. They are the real rebels to the fair constitution and just supremacy of England.

We exhort you, therefore, to cleave for ever to those principles, as being the true bond of union in this empire; and to show, by a manly perseverance, that the sentiments of honour, and the rights of mankind, are not held by the uncertain events of war, as you have hitherto shown a glorious and affecting example to the world that they are not

dependent on the ordinary conveniences and satisfactions of life.

Knowing no other arguments to be used to men of liberal minds, it is upon these very principles, and these alone, we hope and trust that no flattering and no alarming circumstances shall permit you to listen to the seductions of those, who would alienate you from your dependence on the Crown and parliament of this kingdom. That very liberty, which you so justly prize above all things, originated here: and it may be very doubtful whether, without being constantly fed from the original fountain, it can be at all perpetuated or preserved in its native purity and perfection. Untried forms of government may, to unstable minds, recommend themselves even by their novelty. But you will do well to remember that England has been great and happy under the present limited monarchy (subsisting in more or less vigour and purity) for several hundred years. None but England can communicate to you the benefits of such a constitution. We apprehend you are not now, nor for ages are likely to be, capable of that form of constitution in an independent state. Besides, let us suggest to you our apprehensions that your present union (in which we rejoice, and which we wish long to subsist) cannot always subsist without the authority and weight of this great and long-respected body, to equipoise, and to preserve you amongst yourselves in a just and fair equality. It may not even be impossible that a long course of war with the administration of this country may be but a prelude to a series of wars and contentions among yourselves, to end, at length, (as such scenes have too often ended,) in a species of humiliating repose, which nothing but the preceding calamities would reconcile to the dispirited few who survived them. We allow that even this evil is worth the risk to men of honour, when rational liberty is at stake, as in the present case we confess and lament that it is. But if ever a real security, by parliament, is given against the terror or the abuse of unlimited power, and after such security given you should persevere in resistance, we leave you to consider whether the risk is not incurred without an object; or incurred for an object infinitely diminished by such concessions in its importance and value.

As to other points of discussion, when these grand funda-

mentals of your grants and charters are once settled and ratified by clear parliamentary authority, as the ground for peace and forgiveness on our side, and for a manly and liberal obedience on yours, treaty, and a spirit of reconciliation, will easily and securely adjust whatever may remain. Of this we give you our word, that so far as we are at present concerned, and if by any event we should become more concerned hereafter, you may rest assured, upon the pledges of honour not forfeited, faith not violated, and uniformity of character and profession not yet broken, we at least, on these grounds, will never fail you.

Respecting your wisdom, and valuing your safety, we do not call upon you to trust your existence to your enemies. We do not advise you to an unconditional submission. With satisfaction we assure you that almost all in both Houses (however unhappily they have been deluded, so as not to give any immediate effect to their opinion) disclaim that idea. You can have no friends in whom you cannot rationally confide. But parliament is your friend from the moment in which, removing its confidence from those who have constantly deceived its good intentions, it adopts the sentiments of those who have made sacrifices, (inferior indeed to yours,) but have, however, sacrificed enough to demonstrate the sincerity of their regard and value for your liberty and prosperity.

Arguments may be used to weaken your confidence in that public security; because, from some unpleasant appearances, there is a suspicion that parliament itself is somewhat fallen from its independent spirit. How far this supposition may be founded in fact we are unwilling to determine. But we are well assured from experience, that even if all were true that is contended for, and in the extent, too, in which it is argued, yet as long as the solid and well-disposed forms of this constitution remain, there ever is within parliament itself a power of renovating its principles, and effecting a self-reformation, which no other plan of government has ever contained. This constitution has therefore admitted innumerable improvements, either for the correction of the original scheme, or for removing corruptions, or for bringing its principles better to suit those changes which have successively happened in the circumstances of the nation, or in the manners of the people.

We feel that the growth of the colonies is such a change of circumstances; and that our present dispute is an exigency as pressing as any which ever demanded a revision of our government. Public troubles have often called upon this country to look into its constitution. It has ever been bettered by such a revision. If our happy and luxuriant increase of dominion, and our diffused population, have outgrown the limits of a constitution made for a contracted object, we ought to bless God, who has furnished us with this noble occasion for displaying our skill and beneficence in enlarging the scale of rational happiness, and of making the politic generosity of this kingdom as extensive as its fortune. If we set about this great work, on both sides, with the same conciliatory turn of mind, we may now, as in former times, owe even to our mutual mistakes, contentions, and animosities, the lasting concord, freedom, happiness, and glory of this empire.

Gentlemen, the distance between us, with other obstructions, has caused much misrepresentation of our mutual sentiments. We, therefore, to obviate them as well as we are able, take this method of assuring you of our thorough detestation of the whole war; and particularly the mercenary and savage war carried on or attempted against you: our thorough abhorrence of all addresses adverse to you, whether public or private; our assurances of an invariable affection towards you; our constant regard to your privileges and liberties; and our opinion of the solid security you ought to enjoy for them, under the paternal care and nurture of a protecting parliament.

Though many of us have earnestly wished that the authority of that august and venerable body, so necessary in many respects to the union of the whole, should be rather limited by its own equity and discretion, than by any bounds described by positive laws and public compacts; and though we felt the extreme difficulty, by any theoretical limitations, of qualifying that authority so as to preserve one part and deny another; and though you (as we gratefully acknowledge) had acquiesced most cheerfully under that prudent reserve of the constitution, at that happy moment, when neither you nor we apprehended a further return of the exercise of invidious powers, we are now as fully persuaded as you can

be, by the malice, inconstancy, and perverse inquietude of many men, and by the incessant endeavours of an arbitrary faction, now too powerful, that our common necessities do require a full explanation and ratified security for your liberties and our quiet.

Although his Majesty's condescension in committing the direction of his affairs into the hands of the known friends of his family, and of the liberties of all his people, would, we admit, be a great means of giving repose to your minds, as it must give infinite facility to reconciliation, yet we assure you, that we think, with such a security as we recommend, adopted from necessity, and not choice, even by the unhappy authors and instruments of the public misfortunes, that the terms of reconciliation, if once accepted by parliament, would not be broken. We also pledge ourselves to you, that we should give, even to those unhappy persons, a hearty support in effectuating the peace of the empire; and every opposition in an attempt to cast it again into disorder.

When that happy hour shall arrive, let us in all affection recommend to you the wisdom of continuing, as in former times, or even in a more ample measure, the support of your government, and even to give to your administration some degree of reciprocal interest in your freedom. We earnestly wish you not to furnish your enemies, here or elsewhere, with any sort of pretexts for reviving quarrels by too reserved and severe or penurious an exercise of those sacred rights, which no pretended abuse in the exercise ought to impair, nor, by overstraining the principles of freedom, to make them less compatible with those haughty sentiments in others, which the very same principles may be apt to breed in minds not tempered with the utmost equity and justice.

The well-wishers of the liberty and union of this empire salute you, and recommend you most heartily to the Divine protection.

A LETTER

TO THE RIGHT HON. EDMUND PERRY.[1]

My Dear Sir,

I received in due course your two very interesting and judicious letters, which gave me many new lights, and excited me to fresh activity in the important subject they related to. However, from that time I have not been perfectly free from doubt and uneasiness. I used a liberty with those letters, which perhaps nothing can thoroughly justify, and which certainly nothing but the delicacy of the crisis, the clearness of my intentions, and your great good nature, can at all excuse. I might conceal this from you; but I think it better to lay the whole matter before you, and submit myself to your mercy; assuring you at the same time, that if you are so kind as to continue your confidence on this, or to renew it upon any other occasion, I shall never be tempted again to make so bold and unauthorized a use of the trust you place in me. I will state to you the history of the business since my last; and then you will see how far I am excusable by the circumstances.

On the 3rd of July I received a letter from the attorney-general, dated the day before, in which, in a very open and obliging manner, he desires my thoughts of the Irish Toleration Bill, and particularly of the dissenters' clause. I gave

[1] This letter is addressed to Mr. Perry, (afterwards Lord Perry,) then Speaker of the House of Commons of Ireland. It appears there had been much correspondence between that gentleman and Mr. Burke, on the subject of heads of a bill (which had passed the Irish House of Commons in the summer of the year 1778, and had been transmitted by the Irish privy council of England) for the relief of his Majesty's Roman Catholic subjects in Ireland. The bill contained a clause for exempting the Protestant dissenters of Ireland from the sacramental test, which created a strong objection to the whole measure on the part of the English government. Mr. Burke employed his most strenuous efforts to remove the prejudice which the king's ministers entertained against the clause, but the bill was ultimately returned without it, and in that shape passed the Irish parliament. (17th and 18th Geo. III. cap. 49.) In the subsequent session, however, a separate act was passed for the relief of the Protestant dissenters of Ireland.

them to him by the return of the post at large; but as the time pressed, I kept no copy of the letter; the general drift was strongly to recommend the *whole;* and principally to obviate the objections to the part that related to the dissenters, with regard both to the general propriety and to the temporary policy at this juncture. I took, likewise, a good deal of pains to state the difference which had always subsisted with regard to the treatment of the Protestant dissenters in Ireland and in England; and what I conceived the reason of that difference to be. About the same time I was called to town for a day; and I took an opportunity in Westminister Hall, of urging the same points with all the force I was master of to the solicitor-general. I attempted to see the chancellor for the same purpose, but was not fortunate enough to meet him at home. Soon after my return hither on Tuesday, I received a very polite and I may say friendly letter from him, wishing me (on supposition that I had continued in town) to dine with him as that day, in order to talk over the business of the Toleration Act then before him. Unluckily I had company with me, and was not able to leave them until Thursday; when I went to town, and called at his house but missed him. However, in answer to his letter, I had before, and instantly on the receipt of it, written to him at large; and urged such topics both with regard to the Catholics and dissenters, as I imagined were the most likely to be prevalent with him. This letter I followed to town on Thursday. On my arrival I was much alarmed with a report, that the ministry had thoughts of rejecting the whole bill. Mr. M'Namara seemed apprehensive that it was a determined measure; and there seemed to be but too much reason for his fears. Not having met the chancellor at home either on my first visit or my second after receiving his letter, and fearful that the cabinet should come to some unpleasant resolution, I went to the Treasury on Friday. There I saw Sir G. Cooper. I possessed him of the danger of a partial, and the inevitable mischief of the total, rejection of the bill. I reminded him of the understood compact between parties upon which the whole scheme of the toleration originating in the English bill was formed; of the fair part which the Whigs had acted in a business which, though first started by them, was supposed equally ac-

ceptable to all sides; and the risk of which they took upon themselves when others declined it. To this I added such matter as I thought most fit to engage government, as government;—not to sport with a singular opportunity which offered for the union of every description of men amongst us, in support of the common interest of the whole; and I ended by desiring to see Lord North upon the subject. Sir Grey Cooper showed a very right sense of the matter; and in a few minutes after our conversation, I went down from the Treasury Chambers to Lord North's house. I had a great deal of discourse with him. He told me that his ideas of toleration were large, but that, large as they were, they did not comprehend a promiscuous establishment, even in matters merely civil;—that he thought the established religion ought to be the religion of the state;—that, in this idea, he was not for the repeal of the sacramental test;—that indeed he knew the dissenters in general did not greatly scruple it;—but that very want of scruple showed less zeal against the establishment; and, after all, there could no provision be made by human laws against those who made light of the tests, which were formed to discriminate opinions. On all this he spoke with a good deal of temper. He did not, indeed, seem to think the test itself, which was rightly considered by dissenters as in a manner dispensed with by an annual act of parliament, and which in Ireland was of a late origin, and of much less extent than here, a matter of much moment. The thing which seemed to affect him most, was the offence that would be taken at the repeal by the leaders among the church clergy here, on one hand, and on the other the steps which would be taken for its repeal in England in the next session, in consequence of the repeal in Ireland. I assured him with great truth, that we had no idea among the Whigs of moving the repeal of the test. I confessed very freely, for my own part, that if it were brought in I should certainly vote for it; but that I should neither use, nor did I think applicable, any arguments drawn from the analogy of what was done in other parts of the British dominions. We did not argue from analogy, even in this Island and United Kingdom. Presbytery was established in Scotland. It became no reason either for its religious or civil establishment here. In New England the Independent congregational churches

had an established legal maintenance; whilst that country continued part of the British empire, no argument in favour of Independency was adduced from the practice of New England. Government itself lately thought fit to establish the Roman Catholic religion in Canada; but they would not suffer an argument of analogy to be used for its establishment anywhere else. These things were governed, as all things of that nature are governed, not by general maxims, but their own local and peculiar circumstances. Finding, however, that though he was very cool and patient, I made no great way in the business of the dissenters, I turned myself to try whether, falling in with his maxims, some modification might not be found, the hint of which I received from your letter relative to the Irish militia bill, and the point I laboured was so to alter the clause, as to repeal the test *quoad* military and revenue offices. For these being only subservient parts in the economy and execution, rather than the administration of affairs, the politic, civil, and judicial parts would still continue in the hands of the conformists to religious establishments:—without giving any hopes, he however said that this distinction deserved to be considered.

After this, I strongly pressed the mischief of rejecting the whole bill:—that a notion went abroad, that government was not at this moment very well pleased with the dissenters, as not very well affected to the monarchy:—that, in general, I conceived this to be a mistake,—but if it were not, the rejection of a bill in favour *of others*, because something in favour of *them* was inserted, instead of humbling and mortifying would infinitely exalt them. For if the legislature had no means of favouring those whom they meant to favour, as long as the dissenters could find means to get themselves included, this would make them, instead of their only being subject to restraint themselves, the arbitrators of the fate of others, and that not so much by their own strength, (which could not be prevented in its operation,) as by the co-operation of those whom they opposed. In the conclusion I recommended that if they wished well to the measure, which was the main object of the bill, they must explicitly make it their own, and stake themselves upon it; that hitherto all their difficulties had arisen from their indecision, and their wrong measures: and to make Lord North sensible of the

necessity of giving a firm support to some part of the bill, and to add weighty authority to my reasons, I read him your letter of the 10th of July. It seemed in some measure to answer the purpose which I intended. I pressed the necessity of the management of the affair, both as to conduct and as to gaining of men; and I renewed my former advice, that the lord-lieutenant should be instructed to consult and co-operate with you in the whole affair. All this was apparently very fairly taken.

In the evening of that day I saw the lord chancellor. With him, too, I had much discourse. You know that he is intelligent, sagacious, systematic, and determined. At first he seemed of opinion that the relief contained in the bill was so inadequate to the mass of oppression it was intended to remove, that it would be better to let it stand over, until a more perfect and better digested plan could be settled. This seemed to possess him very strongly. In order to combat this notion, and to show that the bill, all things considered, was a very great acquisition, and that it was rather a preliminary than an obstruction to relief, I ventured to show him your letter. It had its effect. He declared himself roundly against giving anything to a confederacy, real or apparent, to distress government:—that if anything was done for Catholics or dissenters, it should be done on its own separate merits, and not by way of bargain and compromise:—that they should be each of them obliged to government, not each to the other:—that this would be a perpetual nursery of faction. In a word, he seemed so determined on not uniting these plans, that all I could say, and I said everything I could think of, was to no purpose. But when I insisted on the disgrace to government which must arise from their rejecting a proposition recommended by themselves, because their opposers had made a mixture, separable too by themselves, I was better heard. On the whole, I found him well disposed.

As soon as I had returned to the country, this affair lay so much on my mind, and the absolute necessity of government's making a serious business of it, agreeably to the seriousness they professed, and the object required; that I wrote to Sir G. Cooper, to remind him of the principles upon which we went in our conversation, and to press the plan which was suggested for carrying them into execution.

He wrote to me on the 20th, and assured me, "that Lord North had given all due attention and respect to what you said to him on Friday, and will pay the same respect to the sentiments conveyed in your letter; everything you say or write on the subject undoubtedly demands it." Whether this was mere civility, or showed anything effectual in their intentions, time and the success of this measure will show. It is wholly with them; and, if it should fail, you are a witness that nothing on our part has been wanting to free so large a part of our fellow-subjects and fellow-citizens from slavery; and to free government from the weakness and danger of ruling them by force. As to my own particular part, the desire of doing this has betrayed me into a step which I cannot perfectly reconcile to myself. You are to judge how far, on the circumstances, it may be excused. I think it had a good effect. You may be assured that I made this communication in a manner effectually to exclude so false and groundless an idea as that I confer with you, any more than I confer with them, on any party principle whatsoever; or that in this affair we look further than the measure, which is in profession, and I am sure ought to be in reason, theirs. I am ever, with the sincerest affection and esteem,

My dear Sir,

Your most faithful and obedient humble servant,

EDMUND BURKE.

Beaconsfield, 18*th July*, 1778.

I intended to have written sooner, but it has not been in my power.

To the Speaker of the
House of Commons of Ireland.

A LETTER TO THOMAS BURGH, ESQ.[1]

MY DEAR SIR,

I do not know in what manner I am to thank you properly for the very friendly solicitude you have been so good

[1] Mr. Thomas Burgh, of *Old Town*, was a member of the House of Commons in Ireland.

It appears from a letter written by this gentleman to Mr. Burke, 24th

as to express for my reputation. The concern you have done me the honour to take in my affairs will be an ample indemnity from all that I may suffer from the rapid judgments of those, who choose to form their opinions of men not from the life, but from their portraits in a newspaper. I confess to you, that my frame of mind is so constructed, I have in me so little of the constitution of a great man, that I am more gratified with a very moderate share of approbation from those few who know me, than I should be with the most clamorous applause from those multitudes who love to admire at a due distance.

I am not, however, stoic enough to be able to affirm with truth, or hypocrite enough affectedly to pretend, that I am wholly unmoved at the difficulty which you, and others of my friends in Ireland, have found in vindicating my conduct towards my native country. It undoubtedly hurts me in some degree; but the wound is not very deep. If I had sought popularity in Ireland, when, in the cause of that country, I was ready to sacrifice, and did sacrifice, a much nearer, a much more immediate, and a much more advantageous, popularity here, I should find myself perfectly unhappy; because I should be totally disappointed in my expectations; because I should discover, when it was too late, what common sense might have told me very early, that I risked the capital of my fame in the most disadvantageous lottery in the world. But I acted then, as I act now, and as I hope I shall act always, from a strong impulse of right, and from motives in which popularity, either here or there, has but a very little part.

With the support of that consciousness I can bear a good deal of the coquetry of public opinion, which has her caprices, and must have her way—*Miseri, quibus intentata nitet!* I too have had my holiday of popularity in Ireland. I have even heard of an intention to erect a statue.[1] I believe my intimate acquaintance know how little that idea

December, 1779, and to which the following is an answer, that the part Mr. Burke had taken in the discussion which the affairs of Ireland had undergone in the preceding sessions of parliament in England, had been grossly misrepresented, and much censured in Ireland.

[1] This intention was communicated to Mr. Burke, in a letter from Mr Perry, the Speaker of the House of Commons in Ireland.

was encouraged by me; and I was sincerely glad that it never took effect. Such honours belong exclusively to the tomb—the natural and only period of human inconstancy, with regard either to desert or to opinion: for they are the very same hands which erect, that very frequently (and sometimes with reason enough) pluck down, the statue. Had such an unmerited and unlooked-for compliment been paid to me two years ago, the fragments of the piece might, at this hour, have the advantage of seeing actual service, while they were moving, according to the law of projectiles, to the windows of the attorney-general, or of my old friend Monk Mason.

To speak seriously,—let me assure you, my dear Sir, that though I am not permitted to rejoice at *all* its effects, there is not one man on your side of the water more pleased to see the situation of Ireland so prosperous, as that she can afford to throw away her friends. She has obtained, solely by her own efforts, the fruits of a great victory; which I am very ready to allow that the best efforts of her best well-wishers here could not have done for her so effectually in a great number of years; and, perhaps, could not have done at all. I could wish, however, merely for the sake of her own dignity, that in turning her poor relations and antiquated friends out of doors, (though one of the most common effects of new prosperity,) she had thought proper to dismiss us with fewer tokens of unkindness. It is true, that there is no sort of danger in affronting men, who are not of importance enough to have any trust of ministerial, of royal, or of national honour to surrender. The unforced and unbought services of humble men, who have no medium of influence in great assemblies, but through the precarious force of reason, must be looked upon with contempt by those, who by their wisdom and spirit have improved the critical moment of their fortune, and have debated with authority against pusillanimous dissent and ungracious compliance, at the head of 40,000 men.

Such feeble auxiliaries (as I talk of) to such a force, employed against such resistance, I must own, in the present moment, very little worthy of your attention. Yet, if one were to look forward, it scarcely seems altogether politic to bestow so much liberality of invective on the Whigs of this kingdom, as I find has been the fashion to do both in and

out of parliament. That you should pay compliments, in some tone or other, whether ironical or serious, to the minister, from whose imbecility you have extorted what you could never obtain from his bounty, is not unnatural. In the first effusions of parliamentary gratitude to that minister, for the early and voluntary benefits he has conferred upon Ireland, it might appear, that you were wanting to the triumph of his surrender, if you did not lead some of his enemies captive before him. Neither could you feast him with decorum, if his particular taste were not consulted. A minister, who has never defended his measures in any other way than by railing at his adversaries, cannot have his palate made all at once to the relish of positive commendation. I cannot deny, but that on this occasion there was displayed a great deal of the good breeding which consists in the accommodation of the entertainment to the relish of the guest.

But that ceremony being past, it would not be unworthy of the wisdom of Ireland to consider, what consequences the extinguishing every spark of freedom in this country may have upon your own liberties. You are at this instant flushed with victory, and full of the confidence natural to recent and untried power. We are in a temper equally natural, though very different. We feel as men do, who, having placed an unbounded reliance on their force, have found it totally to fail on trial. We feel faint and heartless, and without the smallest degree of self-opinion. In plain words, we are *cowed*. When men give up their violence and injustice without a struggle, their condition is next to desperate. When no art, no management, no argument, is necessary to abate their pride and overcome their prejudices, and their uneasiness only excites an obscure and feeble rattling in their throat, their final dissolution seems not far off. In this miserable state we are still further depressed by the overbearing influence of the Crown. It acts with the officious cruelty of a mercenary nurse, who, under pretence of tenderness, stifles us with our clothes, and plucks the pillow from our heads. *Injecta multæ vestis opprimi senem jubet.* Under this influence we have so little will of our own, that, even in any apparent activity we may be got to assume, I may say, without any violence to sense, and with very little to language, we are merely passive. We have yielded to your demands this

session. In the last session we refused to prevent them. In both cases, the passive and the active, our principle was the same. Had the Crown pleased to retain the spirit, with regard to Ireland, which seems to be now all directed to America, we should have neglected our own immediate defence, and sent over the last man of our militia to fight with the last man of your volunteers.

To this influence the principle of action, the principle of policy, and the principle of union of the present minority, are opposed. These principles of the opposition are the only thing which preserves a single symptom of life in the nation. That opposition is composed of the far greater part of the independent property and independent rank of the kingdom; of whatever is most untainted in character, and of whatever ability remains unextinguished in the people, and of all which tends to draw the attention of foreign countries upon this. It is now in its final and conclusive struggle. It has to struggle against a force, to which, I am afraid, it is not equal. The *whole* kingdom of Scotland ranges with the venal, the unprincipled, and the wrong-principled of this; and if the kingdom of Ireland thinks proper to pass into the same camp, we shall certainly be obliged to quit the field. In that case, if I know anything of this country, another constitutional opposition *can never* be formed in it; and if this be impossible, it will be at least as much so (if there can be degrees in impossibility) to have a constitutional administration at any future time. The possibility of the former is the only security for the existence of the latter. Whether the present administration be in the least like one, I must venture to doubt, even in the honeymoon of the Irish fondness to Lord North, which has succeeded to all their slappings and scratchings.

If liberty cannot maintain its ground in this kingdom, I am sure that it cannot have any long continuance in yours. Our liberty might now and then jar, and strike a discord with that of Ireland. The thing is possible, but still the instruments might play in concert. But if ours be unstrung, yours will be hung up on a peg; and both will be mute for ever. Your new military force may give you confidence, and it serves well for a turn; but you and I know that it has not root. It is not perennial, and would prove but a poor shelter for your liberty, when this nation, having no interest in its

own, could look upon yours with the eye of envy and disgust. I cannot, therefore, help thinking, and telling you what with great submission I think, that if the parliament of Ireland be so jealous of the spirit of our common constitution as she seems to be, it was not so discreet to mix with the panegyric on the minister so large a portion of acrimony to the independent part of this nation. You never received any sort of injury from them, and you are grown to that degree of importance, that the discourses in your parliament will have a much greater effect on our immediate fortune than our conversation can have upon yours. In the end they will seriously affect both.

I have looked back upon our conduct and our public conversations, in order to discover what it is that can have given you offence. I have done so, because I am ready to admit that to offend you without any cause would be as contrary to true policy as I am sure it must be to the inclinations of almost every one of us. About two years ago Lord Nugent moved six propositions in favour of Ireland in the House of Commons. At the time of the motions, and during the debate, Lord North was either wholly out of the House, or engaged in other matters of business or pleasantry in the remotest recesses of the West Saxon corner. He took no part whatsoever in the affair; but it was supposed his neutrality was more inclined towards the side of favour. The mover being a person in office was, however, the only indication that was given of such a leaning. We who supported the propositions, finding them better relished than at first we looked for, pursued our advantage, and began to open a way for more essential benefits to Ireland. On the other hand, those who had hitherto opposed them in vain, redoubled their efforts, and became exceedingly clamorous Then it was that Lord North found it necessary to come out of his fastness, and to interpose between the contending parties. In this character of mediator he declared that, if anything beyond the first six resolutions should be attempted, he would oppose the whole; but that if we rested there the original motions should have his support. On this a sort of convention took place between him and the managers of the Irish business, in which the six resolutions were to be considered as a *uti possidetis*, and to be held sacred.

By this time other parties began to appear. A good many of the trading towns and manufactures of various kinds took the alarm. Petitions crowded in upon one another; and the bar was occupied by a formidable body of council. Lord N. was staggered by this new battery. He is not of a constitution to encounter such an opposition as had then risen, when there were no other objects in view than those that were then before the House. In order not to lose him, we were obliged to abandon, bit by bit, the most considerable part of the original agreement.

In several parts, however, he continued fair and firm. For my own part I acted, as I trust I commonly do, with decision. I saw very well that the things we had got were of no great consideration; but they were, even in their defects, somewhat leading. I was in hopes that we might obtain, gradually and by parts, what we might attempt at once and in the whole without success; that one concession would lead to another; and that the people of England, discovering by a progressive experience that none of the concessions actually made were followed by the consequences they had dreaded, their fears from what they were yet to yield would considerably diminish. But that to which I attached myself the most particularly was, to fix *the principle* of a free trade in all the ports of these islands, as founded in justice, and beneficial to the whole; but principally to this, the seat of the supreme power. And this I laboured to the utmost of my might, upon general principles, illustrated by all the commercial detail with which my little inquiries in life were able to furnish me. I ought to forget such trifling things as those with all concerning myself; and possibly I might have forgotten them if the lord advocate of Scotland had not, in a very flattering manner, revived them in my memory, in a full House in this session. He told me that my arguments, such as they were, had made him, at the period I allude to, change the opinion with which he had come into the House strongly impressed. I am sure that at the time at least twenty more told me the same thing. I certainly ought not to take their style of compliment as a testimony to fact; neither do I. But all this showed sufficiently, not what they thought of my ability, but what they saw of my zeal. I could say more in proof of the effects of that zeal, and of the unceasing

industry with which I then acted, both in my endeavours which were apparent, and those that were not so visible. Let it be remembered, that I showed those dispositions while the parliament of England was in a capacity to deliberate, and in a situation to refuse; when there was something to be risked here by being suspected of a partiality to Ireland; when there was an honourable danger attending the profession of friendship to you, which heightened its relish, and made it worthy of a reception in manly minds. But as for the awkward and nauseous parade of debate without opposition, the flimsy device of tricking out necessity, and disguising it in the habit of choice, the shallow stratagem of defending by argument what all the world must perceive is yielded to force—these are a sort of acts of friendship which I am sorry that any of my countrymen should require of their real friends. They are things not *to my taste*; and if they are looked upon as tests of friendship, I desire for one that I may be considered as an enemy.

What party purpose did my conduct answer at that time? I acted with Lord N. I went to all the ministerial meetings—and he and his associates in office will do me the justice to say, that, aiming at the concord of the empire, I made it my business to give his concessions all the value of which they were capable—whilst some of those who were covered with his favours derogated from them, treated them with contempt, and openly threatened to oppose them. If I had acted with my dearest and most valued friends—if I had acted with the Marquis of Rockingham or the Duke of Richmond in that situation, I could have attended more to their honour, or endeavoured more earnestly to give efficacy to the measures I had taken in common with them. The return which I and all who acted as I did have met with from him does not make me repent the conduct which I then held.

As to the rest of the gentlemen with whom I have the honour to act, they did not then, or at any other time, make a party affair of Irish politics. That matter was always taken up without concert; but, in general, from the operation of our known liberal principles, in government, in commerce, in religion, in everything, it was taken up favourably for Ireland. When some local interests bore hard upon

the members, they acted on the sense of their constituents upon ideas, which though I do not always follow I cannot blame. However, two or three persons, high in opposition, and high in public esteem, ran great risks in their boroughs on that occasion. But all this was without any particular plan. I need not say that Ireland was in that affair much obliged to the liberal mind and enlarged understanding of Charles Fox, to Mr. Thomas Townshend, to Lord Middleton, and others. On reviewing that affair, which gave rise to all the subsequent manœuvres, I am convinced that the whole of what has this day been done might have then been effected. But then the minister must have taken it up as a great plan of national policy, and paid with his person in every lodgment of his approach. He must have used that influence to quiet prejudice, which he has so often used to corrupt principle: and I know that if he had he must have succeeded. Many of the most active in opposition would have given him an unequivocal support. The corporation of London, and the great body of the London West India merchants and planters, which forms the greatest mass of that vast interest, were disposed to fall in with such a plan. They certainly gave no sort of discountenance to what was done, or what was proposed. But these are not the kind of objects for which our ministers bring out the heavy artillery of the state. Therefore, as things stood at that time, a great deal more was not practicable.

Last year another proposition was brought out for the relief of Ireland. It was started without any communication with a single person of activity in the country party; and, as it should seem, without any kind of concert with government. It appeared to me extremely raw and undigested. The behaviour of Lord N. on the opening of that business was the exact transcript of his conduct on the Irish question in the former session. It was a mode of proceeding which his nature has wrought into the texture of his politics, and which is inseparable from them. He chose to absent himself on the proposition, and during the agitation of that business; although the business of the House is that alone for which he has any kind of relish, or, as I am told, can be persuaded to listen to with any degree of attention. But he was willing to let it take its course. If it

should pass without any considerable difficulty, he would bring his acquiescence to tell for merit in Ireland, and he would have the credit out of his indolence of giving quiet to that country. If difficulties should arise on the part of England, he knew that the House was so well trained, that he might at his pleasure call us off from the hottest scent. As he acted in his usual manner, and upon his principle, opposition acted upon theirs, and rather generally supported the measure. As to myself, I expressed a disapprobation at the practice of bringing imperfect and indigested projects into the House, before means were used to quiet the clamours which a misconception of what we were doing might occasion at home; and before measures were settled with men of weight and authority in Ireland, in order to render our acts useful and acceptable to that country. I said, that the only thing which could make the influence of the Crown (enormous without as well as within the House) in any degree tolerable, was, that it might be employed to give something of order and system to the proceedings of a popular assembly; that government being so situated as to have a large range of prospect, and as it were a bird's-eye view of everything, they might see distant dangers, and distant advantages, which were not so visible to those who stood on the common level; they might, besides, observe them, from this advantage, in their relative and combined state; which people locally instructed, and partially informed, could behold only in an insulated and unconnected manner:—but that for many years past we suffered under all the evils, without any one of the advantages of a government influence:—that the business of a minister, or of those who acted as such, had been still further to contract the narrowness of men's ideas; to confirm inveterate prejudices; to inflame vulgar passions, and to abet all sorts of popular absurdities, in order the better to destroy popular rights and privileges:—that so far from methodizing the business of the House, they had let all things run into an inextricable confusion; and had left affairs of the most delicate policy wholly to chance.

After I had expressed myself with the warmth I felt on seeing all government and order buried under the ruins of liberty, and after I had made my protest against the insufficiency of the propositions, I supported the principle of enlarge-

ment, at which they aimed, though short and somewhat wide of the mark; giving, as my sole reason, that the more frequently these matters came into discussion the more it would tend to dispel fears and to eradicate prejudices.

This was the only part I took. The detail was in the hands of Lord Newhaven and Lord Beauchamp, with some assistance from Earl Nugent and some independent gentlemen of Irish property. The dead weight of the minister being removed, the House recovered its tone and elasticity. We had a temporary appearance of a deliberative character. The business was debated freely on both sides, and with sufficient temper. And the sense of the members being influenced by nothing but what will naturally influence men unbought, their reason and prejudices, these two principles had a fair conflict, and prejudice was obliged to give way to reason. A majority appeared, on a division, in favour of the propositions.

As these proceedings got out of doors, Glasgow and Manchester, and, I think, Liverpool, began to move, but in a manner much more slow and languid than formerly. Nothing, in my opinion, would have been less difficult than entirely to have overborne their opposition. The London West India trade was, as on the former occasion, so on this, perfectly liberal, and perfectly quiet; and there is abroad so much respect for the united wisdom of the House, when supposed to act upon a fair view of a political situation, that I scarcely ever remember any considerable uneasiness out of doors, when the most active members, and those of most property and consideration in the minority, have joined themselves to the administration. Many factious people, in the towns I mentioned, began indeed to revile Lord North, and to reproach his neutrality, as treacherous and ungrateful to those who had so heartily and so warmly entered into all his views with regard to America. That noble lord whose decided character it is to give way to the latest and nearest pressure, without any sort of regard to distant consequences of any kind, thought fit to appear on this signification of the pleasure of those his worthy friends and partisans, and putting himself at the head of the *Posse Scaccarii*, wholly regardless of the dignity and consistency of our miserable House, drove the pro-

positions entirely out of doors by a majority newly summoned to duty.

In order to atone to Ireland for his gratification to Manchester, he graciously permitted or rather forwarded two bills; that for encouraging the growth of tobacco, and that for giving a bounty on exportation of hemp from Ireland. They were brought in by two very worthy members, and on good principles; but I was sorry to see them; and after expressing my doubts of their propriety, left the House. Little also was said upon them. My objections were two; the first, that the cultivation of those weeds (if one of them could be at all cultivated to profit) was adverse to the introduction of a good course of agriculture. The other, that the encouragement given to them tended to establish that mischievous policy of considering Ireland as a country of staple, and a producer of raw materials.

When the rejection of the first propositions and the acceptance of the last had jointly, as it was natural, raised a very strong discontent in Ireland, Lord Rockingham, who frequently said that there never seemed a more opportune time for the relief of Ireland than that moment, when Lord North had rejected all rational propositions for its relief, without consulting, I believe, any one living, did what he is not often very willing to do; but he thought this an occasion of magnitude enough to justify an extraordinary step. He went into the Closet; and made a strong representation on the matter to the king, which was not ill received, and I believe produced good effects. He then made the motion in the House of Lords which you may recollect, but he was content to withdraw all of censure which it contained, on the solemn promise of ministry that they would, in the recess of parliament, prepare a plan for the benefit of Ireland, and have it in readiness to produce at the next meeting. You may recollect that Lord Gower became in a particular manner bound for the fulfilling this engagement. Even this did not satisfy; and most of the minority were very unwilling that parliament should be prorogued, until something effectual on the subject should be done; particularly as we saw that the distresses, discontents, and armaments of Ireland were increasing every day, and that we are not so much lost

to common-sense as not to know the wisdom and efficacy of early concession in circumstances such as ours.

The session was now at an end. The ministers, instead of attending to a duty that was so urgent on them, employed themselves, as usual, in endeavours to destroy the reputation of those who were bold enough to remind them of it. They caused it to be industriously circulated through the nation, that the distresses of Ireland were of a nature hard to be traced to the true source; that they had been monstrously magnified; and that, in particular, the official reports from Ireland had given the lie (that was their phrase) to Lord Rockingham's representations. And, attributing the origin of the Irish proceedings wholly to us, they asserted, that everything done in parliament upon the subject was with a view of stirring up rebellion; "that neither the Irish legislature, nor their constituents, had signified any dissatisfaction at the relief obtained in the session preceding the last; that, to convince both of the impropriety of their *peaceable* conduct, opposition, by making demands in the name of Ireland, pointed out what she might extort from Great Britain: that the facility with which relief was (formerly) granted, instead of satisfying opposition, was calculated to create new demands. These demands, as they *interfered* with the commerce of Great Britain, were *certain* of being opposed; a circumstance which could not fail to create that desirable confusion which suits the views of the party. That they (the Irish) had long felt their own misery, *without knowing well from whence it came.* Our worthy patriots, by *pointing out Great Britain* as the *cause of Irish distress*, may have some chance of rousing Irish resentment." This I quote from a pamphlet, as perfectly contemptible in point of writing as it is false in its facts, and wicked in its design: but as it is written, under the authority of ministers, by one of their principal literary pensioners, and was circulated with great diligence, and, as I am credibly informed, at a considerable expense to the public, I use the words of that book to let you see in what manner the friends and patrons of Ireland, the heroes of your parliament, represented all efforts for your relief here; what means they took to dispose the minds of the people towards that great object; and what encouragement they gave to all who should choose to exert

themselves in your favour. Their unwearied endeavours were not wholly without success, and the unthinking people in many places became ill affected towards us on this account. For the ministers proceeded in your affairs just as they did with regard to those of America. They always represented you as a parcel of blockheads, without sense, or even feeling; that all your words were only the echo of faction here; and (as you have seen above) that you had not understanding enough to know that your trade was cramped by restrictive acts of the British parliament, unless we had, for factious purposes, given you the information.

They were so far from giving the least intimation of the measures which have since taken place, that those who were supposed the best to know their intentions declared them impossible in the actual state of the two kingdoms: and spoke of nothing but an act of union, as the only way that could be found of giving freedom of trade to Ireland, consistently with the interests of this kingdom. Even when the session opened, Lord North declared that he did not know what remedy to apply to a disease, of the cause of which he was ignorant; and ministry, not being then entirely resolved how far they should submit to your energy, they, by anticipation, set the above author or some of his associates to fill the newspapers with invectives against us, as distressing the minister by extravagant demands in favour of Ireland.

I need not inform you that everything they asserted of the steps taken in Ireland, as the result of our machinations, was utterly false and groundless. For myself, I seriously protest to you that I neither wrote a word or received a line upon any matter relative to the trade of Ireland or to the politics of it, from the beginning of the last session to the day that I was honoured with your letter. It would be an affront to the talents in the Irish parliament to say one word more.

What was done in Ireland during that period, in and out of parliament, never will be forgotten. You raised an army new in its kind, and adequate to its purposes. It affected its end without its exertion. It was not under the authority of law, most certainly; but it derived from an authority still higher; and as they say of faith, that it is not contrary to reason, but above it; so this army did not so much contradict the spirit of the law, as supersede it. What you did *in* the

legislative body is above all praise. By your proceeding with regard to the supplies, you revived the grand use and characteristic benefit of parliament, which was on the point of being entirely lost amongst us. These sentiments I never concealed, and never shall; and Mr. Fox expressed them with his usual power when he spoke on the subject.

All this is very honourable to you. But in what light must we see it? How are we to consider your armament without commission from the Crown, when some of the first people in *this* kingdom have been refused arms, at the time they did not only not reject but solicited the king's commissions? Here to arm and embody would be represented as little less than high treason, if done on private authority—With you it receives the thanks of a privy counsellor of Great Britain, who obeys the Irish House of Lords in that point with pleasure; and is made secretary of state the moment he lands here, for his reward. You shortened the credit given to the Crown to six months—You hung up the public credit of your kingdom by a thread—You refused to raise any taxes, whilst you confessed the public debt, and public exigencies, to be great and urgent beyond example. You certainly acted in a great style, and on sound and invincible principles. But if we, in the opposition which fills Ireland with such loyal horrors, had even attempted, what we never did even attempt, the smallest delay or the smallest limitation of supply, in order to a constitutional coercion of the Crown, we should have been decried by all the court and Tory mouths of this kingdom, as a desperate faction, aiming at the direct ruin of the country, and to surrender it bound hand and foot to a foreign enemy. By actually doing what we never ventured to attempt, you have paid your court with such address, and have won so much favour with his Majesty and his cabinet, that they have, of their special grace and mere motion, raised you to new titles; and, for the first time, in a speech from the throne, complimented you with the appellation of "faithful and loyal,"—and, in order to insult our low-spirited and degenerate obedience, have thrown these epithets and your resistance together in our teeth! What do you think were the feelings of every man who looks upon parliament in a higher light, than that of a market overt for legalizing a base traffic of votes and pensions, when he saw

you employ such means of coercion to the Crown, in order to coerce our parliament through *that* medium? How much his Majesty is pleased with *his* part of the civility, must be left to his own taste. But as to us, you declared to the world that you knew that the way of bringing us to reason was to apply yourselves to the true source of all our opinions, and the only motive to all our conduct! Now, it seems, you think yourselves affronted, because a few of us express some indignation at the minister who has thought fit to strip us stark naked, and expose the true state of our poxed and pestilential habit to the world! Think or say what you will in Ireland, I shall ever think it a crime, hardly to be expiated by his blood. He might, and ought, by a longer continuance, or by an earlier meeting of this parliament, to have given us the credit of some wisdom in foreseeing and anticipating an approaching force. So far from it, Lord Gower, coming out of his own cabinet, declares, that one principal cause of his resignation was his not being able to prevail on the present minister to give any sort of application to this business. Even on the late meeting of parliament nothing determinate could be drawn from him, or from any of his associates, until you had actually passed the short money bill; which measure they flattered themselves, and assured others, you would never come up to. Disappointed in their expectation at seeing the siege raised, they surrendered at discretion.

Judge, my dear Sir, of our surprise at finding your censure directed against those whose only crime was in accusing the ministers of not having prevented your demands by our graces; of not having given you the natural advantages of your country in the most ample, the most early, and the most liberal manner; and for not having given away authority in such a manner as to insure friendship. That you should make the panegyric of the ministers is what I expected; because in praising their bounty you paid a just compliment to your own force. But that you should rail at us, either individually or collectively, is what I can scarcely think a natural proceeding. I can easily conceive, that gentlemen might grow frightened at what they have done;—that they might imagine they had undertaken a business above their direction;—that, having obtained a state of independence for their country, they meant to take the

deserted helm into their own hands, and supply by their very real abilities the total inefficacy of the nominal government. All these might be real, and might be very justifiable, motives for their reconciling themselves cordially to the present court system. But I do not so well discover the reasons that could induce them, at the first feeble dawning of life in this country, to do all in their power to cast a cloud over it; and to prevent the least hope of our affecting the necessary reformations which are aimed at in our constitution, and in our national economy.

But, it seems, I was silent at the passing the resolutions. Why—what had I to say? If I had thought them too much, I should have been accused of an endeavour to inflame England. If I should represent them as too little, I should have been charged with a design of fomenting the discontents of Ireland into actual rebellion. The treasury-bench represented that the affair was a matter of state:—they represented it truly. I, therefore, only asked whether they knew these propositions to be such as would satisfy Ireland; for if they were so, they would satisfy me. This did not indicate that I thought them too ample. In this our silence (however dishonourable to parliament) there was one advantage; that the whole passed, as far as it is gone, with complete unanimity; and so quickly, that there was no time left to excite any opposition to it out of doors. In the West India business, reasoning on what had lately passed in the parliament of Ireland, and on the mode in which it was opened here, I thought I saw much matter of perplexity. But I have now better reason than ever to be pleased with my silence. If I had spoken, one of the most honest and able men[1] in the Irish parliament would probably have thought my observation an endeavour to sow dissension, which he was resolved to prevent; and one of the most ingenious and one of the most amiable men[2] that ever graced yours or any House of parliament, might have looked on it as a chimera. In the silence I observed, I was strongly countenanced (to say no more of it) by every gentleman of Ireland that I had the honour of conversing with in London. The only word, for that reason, which I spoke, was to restrain a worthy county

[1] Mr. Grattan. [2] Mr. Hussey Burgh.

member,[1] who had received some communication from a great trading place in the county he represents, which, if it had been opened to the House, would have led to a perplexing discussion of one of the most troublesome matters that could arise in this business. I got up to put a stop to it; and I believe, if you knew what the topic was, you would commend my discretion.

That it should be a matter of public discretion in me to be silent on the affairs of Ireland is what on all accounts I bitterly lament. I stated to the House what I felt; and I felt, as strongly as human sensibility can feel, the extinction of my parliamentary capacity where I wished to use it most. When I came into this parliament, just fourteen years ago, —into this parliament, then, in vulgar opinion at least, the presiding council of the greatest empire existing, (and perhaps, all things considered, that ever did exist,) obscure and a stranger as I was,—I considered myself as raised to the highest dignity to which a creature of our species could aspire. In that opinion, one of the chief pleasures in my situation, what was first and uppermost in my thoughts, was the hope, without injury to this country, to be somewhat useful to the place of my birth and education, which, in many respects, internal and external, I thought ill and impolitically governed. But when I found that the House, surrendering itself to the guidance of an authority, not grown out of an experienced wisdom and integrity, but out of the accidents of court favour, had become the sport of the passions of men at once rash and pusillanimous;—that it had even got into the habit of refusing everything to reason, and surrendering everything to force, all my power of obliging either my country or individuals was gone; all the lustre of my imaginary rank was tarnished; and I felt degraded even by my elevation. I said this, or something to this effect. If it gives offence to Ireland, I am sorry for it: it was the reason I gave for my silence; and it was, as far as it went, the true one.

With you, this silence of mine and of others was represented as factious, and as a discountenance to the measure of your relief. Do you think us children? If it had been our wish to embroil matters, and, for the sake of distressing

[1] Mr. Stanley, member for Lancashire.

ministry, to commit the two kingdoms in a dispute, we had nothing to do but (without at all condemning the propositions) to have gone into the commercial detail of the objects of them. It could not have been refused to us; and you, who know the nature of business so well, must know that this would have caused such delays, and given rise during that delay to such discussions, as all the wisdom of your favourite minister could never have settled. But indeed you mistake your men. We tremble at the idea of a disunion of these two nations. The only thing in which we differ with you is this,—that we do not think your attaching yourselves to the court, and quarrelling with the independent part of this people, is the way to promote the union of two free countries, or of holding them together by the most natural and salutary ties.

You will be frightened when you see this long letter. I smile, when I consider the length of it, myself. I never, that I remember, wrote any of the same extent. But it shows me that the reproaches of the country that I once belonged to, and in which I still have a dearness of instinct more than I can justify to reason, make a greater impression on me than I had imagined. But parting words are admitted to be a little tedious, because they are not likely to be renewed. If it will not be making yourself as troublesome to others as I am to you, I shall be obliged to you if you will show this, at their greatest leisure, to the Speaker, to your excellent kinsman, to Mr. Grattan, Mr. Yelverton, and Mr. Daly;—all these I have the honour of being personally known to, except Mr. Yelverton, to whom I am only known by my obligations to him. If you live in any habits with my old friend the provost, I shall be glad that he too sees this my humble apology.

Adieu! once more accept my best thanks for the interest you take in me. Believe that it is received by a heart not yet so old as to have lost its susceptibility. All here give you the best old-fashioned wishes of the season, and believe me, with the greatest truth and regard,

My dear Sir,
Your most faithful and obliged humble Servant,
EDMUND BURKE.

Beaconsfield,
New Year's Day, 1780.

I am frightened at the trouble I give you and our friends; but I recollect that you are mostly lawyers, and habituated to read long tiresome papers—and, where your friendship is concerned, without a fee; I am sure, too, that you will not act the lawyer in scrutinizing too minutely every expression which my haste may make me use. I forgot to mention my friend O'Hara and others, but you will communicate it as you please.

A LETTER TO JOHN MERLOTT, ESQ.[1]

DEAR SIR,

I am very unhappy to find that my conduct in the business of Ireland, on a former occasion, had made many to be cold and indifferent, who would otherwise have been warm, in my favour. I really thought that events would have produced a quite contrary effect; and would have proved to all the inhabitants of Bristol, that it was no desire of opposing myself to their wishes, but a certain knowledge of the necessity of their affairs, and a tender regard to their honour and interest, which induced me to take the part which I then took. They placed me in a situation which might enable me to discern what was fit to be done on a consideration of the relative circumstances of this country and all its neighbours. This was what you could not so well do yourselves; but you had a right to expect that I should avail myself of the advantage which I derived from your favour. Under the impression of this duty and this trust I had endeavoured to render, by preventive graces and concessions, every act of power at the same time an act of lenity;—the result of English bounty, and not of English timidity and distress. I really flattered myself that the events which have proved beyond dispute the prudence of such a maxim would have obtained pardon for me, if not approbation. But if I have not been so fortunate, I do most sincerely regret my great loss;

[1] An eminent merchant in the city of Bristol, of which Mr. Burke was one of the representatives in parliament.—It relates to the same subject as the preceding letter

with this comfort, however, that, if I have disobeyed my constituents, it was not in pursuit of any sinister interest, or any party passion of my own, but in endeavouring to save them from disgrace, along with the whole community to which they and I belong. I shall be concerned for this, and very much so; but I should be more concerned if, in gratifying a present humour of theirs, I had rendered myself unworthy of their former or their future choice. I confess, that I could not bear to face my constituents at the next general election, if I had been a rival to Lord North in the glory of having refused some small, insignificant concessions, in favour of Ireland, to the arguments and supplications of English members of parliament; and in the very next session, on the demand of 40,000 Irish bayonets, of having made a speech of two hours long to prove that my former conduct was founded upon no one right principle either of policy, justice, or commerce. I never heard a more elaborate, more able, more convincing, and more shameful speech. The debater obtained credit; but the statesman was disgraced for ever. Amends were made for having refused small but timely concessions by an unlimited and untimely surrender, not only of every one of the objects of former restraints, but virtually of the whole legislative power itself, which had made them. For it is not necessary to inform you that the unfortunate parliament of this kingdom did not dare to qualify the very liberty she gave of trading with her *own* plantations, by applying, of her *own* authority, any one of the commercial regulations to the new traffic of Ireland, which bind us here under the several acts of navigation. We were obliged to refer them to the parliament of Ireland, as conditions; just in the same manner as if we were bestowing a privilege of the same sort on France and Spain, or any other independent power, and, indeed, with more studied caution than we should have used, not to shock the principle of their independence. How the minister reconciled the refusal to reason, and the surrender to arms, raised in defiance of the prerogatives of the Crown to his master, I know not; it has probably been settled, in some way or other, between themselves. But however the king and his ministers may settle the question of his dignity and his rights, I thought it became me, by vigilance and foresight, to take care

of yours; I thought I ought rather to lighten the ship in time than expose it to a total wreck. The conduct pursued seemed to me without weight or judgment, and more fit for a member for Banbury than a member for Bristol. I stood therefore silent with grief and vexation on that day of the signal shame and humiliation of this degraded king and country. But it seems the pride of Ireland in the day of her power was equal to ours, when we dreamt we were powerful too. I have been abused there even for my silence, which was construed into a desire of exciting discontent in England. But, thank God, my letter to Bristol was in print;—my sentiments on the policy of the measure were known and determined, and such as no man could think me absurd enough to contradict. When I am no longer a free agent, I am obliged in the crowd to yield to necessity; it is surely enough that I silently submit to power; it is enough that I do not foolishly affront the conqueror; it is too hard to force me to sing his praises whilst I am led in triumph before him; or to make the panegyric of our own minister, who would put me neither in a condition to surrender with honour, nor to fight with the smallest hope of victory. I was, I confess, sullen and silent on that day; and shall continue so until I see some disposition to inquire into this and other causes of the national disgrace. If I suffer in my reputation for it in Ireland, I am sorry; but it neither does nor can affect me so nearly as my suffering in Bristol, for having wished to unite the interests of the two nations in a manner that would secure the supremacy of this.

Will you have the goodness to excuse the length of this letter. My earnest desire of explaining myself in every point which may affect the mind of any worthy gentleman in Bristol is the cause of it. To yourself, and to your liberal and manly notions, I know it is not so necessary. Believe me,

My dear Sir,

Your most faithful and obedient humble servant,

EDMUND BURKE.

Beaconsfield, April 4th, 1780.

To John Merlott, Esq. Bristol.

LETTERS,

WITH

REFLECTIONS ON THE EXECUTIONS OF THE RIOTERS, IN 1780.[1]

TO THE LORD CHANCELLOR.

My Lord,

I hope I am not too late with the enclosed slight observations. If the execution already ordered cannot be postponed, might I venture to recommend that it should extend to one only; and then the plan suggested in the enclosed paper may, if your Lordship thinks well of it, take place with such improvements as your better judgment may dictate As to fewness of the executions and the good effects of that policy, I cannot, for my own part, entertain the slightest doubt.

If you have no objection, and think it may not occupy more of his Majesty's time than such a thing is worth, I should not be sorry that the enclosed was put into the king's hands.

I have the honour to be, my Lord,
Your Lordship's
most obedient humble servant,
Edmund Burke.

Charles Street,
July 10, 1780.

TO THE EARL BATHURST,

LORD PRESIDENT OF THE COUNCIL.

My Lord,

I came to town but yesterday, and therefore did not learn more early the probable extent of the executions, in con-

[1] It appears by the following extract from a letter written by the Earl of Mansfield to Mr. Burke, dated the 17th July, 1780, that these Reflections had also been communicated to him—"I received the honour o. your letter and very judicious thoughts. Having been so greatly injured myself, I have thought it more decent not to attend the reports, and consequently have not been present at any deliberation upon the subject."

sequence of the late disturbances. I take the liberty of laying before you, with the sincerest deference to your judgment, what appeared to me very early as reasonable in this business. Further thoughts have since occurred to me. I confess my mind is under no small degree of solicitude and anxiety on the subject; I am fully persuaded that a proper use of mercy would not only recommend the wisdom and steadiness of government, but, if properly used, might be made a means of drawing out the principal movers in this wicked business, who have hitherto eluded your scrutiny. I beg pardon for this intrusion, and have the honour to be, with great regard and esteem,

My Lord,
Your Lordship's
most obedient humble servant,
EDMUND BURKE.

Charles Street,
July 18, 1780.

TO SIR GREY COOPER, BART.[1]

DEAR SIR,

According to your desire, I send you a copy of the few reflections on the subject of the present executions, which occurred to me in the earliest period of the late disturbances, and which all my experience and observation since have most strongly confirmed. The executions, taking those which have been made, which are now ordered, and which may be the natural consequence of the convictions in Surrey, will be undoubtedly too many to answer any good purpose. Great slaughter attended the suppression of the tumults; and this ought to be taken in discount from the execution of the law. For God's sake entreat of Lord North to take a view of the sum total of the deaths, before any are ordered for execution; for, by not doing something of this kind, people are decoyed in detail into severities they never would have dreamed of, if they had the whole in their view at once. The scene in Surrey would have affected the hardest heart that ever was in an human breast. Justice and mercy have not such opposite interests as people are apt to imagine. I saw Lord Loughborough last night. He seemed strongly impressed with the sense of what necessity obliged

[1] One of the secretaries of the treasury.

him to go through, and I believe will enter into our ideas on the subject. On this matter you see that no time is to be lost. Before a final determination, the first thing I would recommend is, that if the very next execution cannot be delayed, (by the way I do not see why it may not,) it may be of but a single person; and that afterwards you should not exceed two or three: for it is enough for one riot, where the very Act of Parliament, on which you proceed, is rather a little hard in its sanctions and its construction: not that I mean to complain of the latter, as either new or strained; but it was rigid from the first.

I am, dear Sir,

Tuesday, Your most obedient humble Servant,

18*th July*, 1780. EDMUND BURKE.

I really feel uneasy on this business, and should consider it as a sort of personal favour, if you do something to limit the extent and severity of the law on this point.—Present my best compliments to Lord North, and if he thinks that I have had wishes to be serviceable to government on the late occasion, I shall on my part think myself abundantly rewarded, if a few lives less than first intended should be saved; I should sincerely set it down as a personal obligation, though the thing stands upon general and strong reason of its own.

SOME THOUGHTS

ON THE APPROACHING EXECUTIONS,

HUMBLY OFFERED TO CONSIDERATION.

As the number of persons convicted on account of the late unhappy tumults, will probably exceed what any one's idea of vengeance or example would deliver to capital punishment, it is to be wished that the whole business, as well with regard to the number and description of those who are to suffer death, as with regard to those who shall be delivered over to lighter punishment, or wholly pardoned, should be entirely a work of reason.

It has happened frequently, in cases of this nature, that the fate of the convicts has depended more upon the accidental circumstance of their being brought earlier or later to trial, than to any steady principle of equity applied to their several causes. Without great care and sobriety, criminal justice generally begins with anger, and ends in negligence. The first that are brought forward suffer the extremity of the law, with circumstances of mitigation in their case; and, after a time, the most atrocious delinquents escape merely by the satiety of punishment.

In the business now before his Majesty, the following thoughts are humbly submitted.

If I understand the temper of the public at this moment, a very great part of the lower, and some of the middling, people of this city are in a very critical disposition, and such as ought to be managed with firmness and delicacy. In general, they rather approve than blame the principles of the rioters; though the better sort of them are afraid of the consequences of those very principles which they approve. This keeps their minds in a suspended and anxious state, which may very easily be exasperated by an injudicious severity into desperate resolutions; or by weak measures, on the part of the government, it may be encouraged to the pursuit of courses, which may be of the most dangerous consequences to the public.

There is no doubt that the approaching executions will very much determine the future conduct of those people. They ought to be such as will humble, not irritate. Nothing will make government more awful to them than to see that it does not proceed by chance or under the influence of passion.

It is therefore proposed that no execution should be made, until the number of persons, which government thinks fit to try, is completed. When the whole is at once under the eye, an examination ought to be made into the circumstances of every particular convict; and *six*, at the very utmost, of the fittest examples may then be selected for execution, who ought to be brought out and put to death, on one and the same day, in six different places, and in the most solemn manner that can be devised. Afterwards, great care should be taken, that their bodies may not be delivered to their

friends, or to others, who may make them objects of compassion, or even veneration; some instances of the kind have happened with regard to the bodies of those killed in the riots.

The rest of the other malefactors ought to be either condemned, for larger or shorter terms, to the lighters; houses of correction; service in the navy; and the like, according to the case.

This small number of executions, and all at one time, though in different places, is seriously recommended; because it is certain that a great havoc among criminals hardens, rather than subdues, the minds of people inclined to the same crimes; and therefore fails of answering its purpose as an example. Men, who see their lives respected and thought of value by others, come to respect that gift of God themselves. To have compassion for oneself, or to care, more or less, for one's own life, is a lesson to be learned just as every other; and I believe it will be found, that conspiracies have been most common and most desperate where their punishment has been most extensive and most severe.

Besides, the least excess in this way excites a tenderness in the milder sort of people, which makes them consider government in a harsh and odious light. The sense of justice in men is overloaded and fatigued with a long series of executions, or with such a carnage at once, as rather resembles a massacre than a sober execution of the laws. The laws thus lose their terror in the minds of the wicked, and their reverence in the minds of the virtuous.

I have ever observed, that the execution of one man fixes the attention and excites awe; the execution of multitudes dissipates and weakens the effect: but men reason themselves into disapprobation and disgust; they compute more as they feel less; and every severe act, which does not appear to be necessary, is sure to be offensive.

In selecting the criminals, a very different line ought to be followed from that recommended by the champions of the Protestant Association. They recommend that the offenders for plunder ought to be punished, and the offenders from principles spared. But the contrary rule ought to be followed. The ordinary executions, of which there are enough in conscience, are for the former species of delinquents; but

such common plunderers would furnish no example in the present case, where the false or pretended principle of religion, which leads to crimes, is the very thing to be discouraged.

But the reason which ought to make these people objects of selection for punishment, confines the selection to very few. For we must consider that the whole nation has been, for a long time, guilty of their crime. Toleration is a new virtue in any country. It is a late ripe fruit in the best climates. We ought to recollect the poison, which, under the name of antidotes against Popery, and such like mountebank titles, has been circulated from our pulpits, and from our presses, from the heads of the Church of England, and the heads of the dissenters. These publications, by degrees, have tended to drive all religion from our own minds, and to fill them with nothing but a violent hatred of the religion of other people, and, of course, with a hatred of their persons; and so, by a very natural progression, they have led men to the destruction of their goods and houses, and to attempts upon their lives.

This delusion furnishes no reason for suffering that abominable spirit to be kept alive by inflammatory libels, or seditious assemblies, or for government's yielding to it, in the smallest degree, any point of justice, equity, or sound policy. The king certainly ought not to give up any part of his subjects to the prejudices of another. So far from it, I am clearly of opinion, that on the late occasion the Catholics ought to have been taken, more avowedly than they were, under the protection of government, as the dissenters had been on a similar occasion.

But though we ought to protect against violence the bigotry of others, and to correct our own too, if we have any left, we ought to reflect that an offence, which in its cause is national, ought not in its effects to be vindicated on individuals, but with a very well-tempered severity.

For my own part, I think the fire is not extinguished; on the contrary, it seems to require the attention of government more than ever; but as a part of any methodical plan for extinguishing this flame, it really seems necessary that the execution of justice should be as steady and as cool as possible.

SOME ADDITIONAL REFLECTIONS ON THE EXECUTIONS.

THE great number of sufferers seems to arise from the misfortune incident to the variety of judicatures which have tried the crimes. It were well if the whole had been the business of one commission; for now every trial seems as if it were a separate business, and in that light each offence is not punished with greater severity than single offences of the kind are commonly marked: but in reality and fact this unfortunate affair, though diversified in the multitude of overt acts, has been one and the same riot; and therefore the executions, so far as regards the general effect on the minds of men, will have a reference to the unity of the offence, and will appear to be much more severe than such a riot, atrocious as it was, can well justify in government. I pray that it may be recollected, that the chief delinquents have hitherto escaped; and very many of those who are fallen into the hands of justice are a poor, thoughtless set of creatures, very little aware of the nature of their offence. None of the list-makers, the assemblies of the mob, the directors and arrangers, have been convicted. The preachers of mischief remain safe, and are wicked enough not to feel for their deluded disciples; no, not at all.

I would not plead the ignorance of the law in any, even the most ignorant, as a justification; but I am sure that, when the question is of mercy, it is a very great and powerful argument. I have all the reason in the world to believe that they did not know their offence was capital.

There is one argument, which I beg may not be considered as brought for any invidious purpose, or meant as imputing blame anywhere, but which, I think, with candid and considerate men, will have much weight. The unfortunate delinquents were perhaps encouraged by some remissness on the part of government itself. The absolute and entire impunity attending the same offence in Edinburgh, which was over and over again urged as an example and encouragement to these unfortunate people, might be a means of deluding them. Perhaps, too, a languor in the beginning of the riots here (which suffered the leaders to proceed, until very

many, as it were by the contagion of a sort of fashion, were carried to these excesses) might make these people think that there was something in the case, which induced government to wink at the irregularity of the proceedings.

The conduct and the condition of the lord mayor ought, in my opinion, to be considered. His answers to Lord Beauchamp, to Mr. Malo, and to Mr. Langdale, make him appear rather an accomplice in the crimes, than guilty of negligence as a magistrate. Such an example set to the mob by the first magistrate of the city tends greatly to palliate their offence.

The licence, and complete impunity too, of the publications, which from the beginning instigated the people to such actions, and, in the midst of trials and executions, still continues, does in a great degree render these creatures an object of compassion. In the Public Advertiser of this morning there are two or three paragraphs strongly recommending such outrages; and stimulating the people to violence against the houses and persons of Roman Catholics, and even against the chapels of the foreign ministers.

I would not go so far as to adopt the maxim, *quicquid multis peccatur, inultum;* but certainly offences, committed by vast multitudes, are somewhat palliated in the *individuals*, who, when so many escape, are always looked upon rather as unlucky than criminal. All our loose ideas of justice, as it affects any individual, have in them something of comparison to the situation of others; and no systematic reasoning can wholly free us from such impressions.

Phil. de Comines says, our English civil wars were less destructive than others; because the cry of the conqueror always was, "Spare the common people." This principle of war should be at least as prevalent in the execution of justice. The appetite of justice is easily satisfied, and it is best nourished with the least possible blood. We may, too, recollect that between capital punishment and total impunity there are many stages.

On the whole, every circumstance of mercy, and of comparative justice, does, in my opinion, plead in favour of such low, untaught, or ill-taught wretches. But, above all, the policy of government is deeply interested, that the punishments should appear *one* solemn and deliberate act, aimed not at random, and at particular offences, but done with a relation

to the general spirit of the tumults; and they ought to be nothing more than what is sufficient to mark and discountenance that spirit.

CIRCUMSTANCES FOR MERCY.

Not being principal.
Probable want of early and deliberate purposes.
Youth, } where the highest malice does not appear.
Sex, }
Intoxication and levity, or mere wantonness of any kind.

A LETTER

TO THE RIGHT HONOURABLE HENRY DUNDAS,

ONE OF HIS MAJESTY'S PRINCIPAL SECRETARIES OF STATE.

WITH THE SKETCH OF A NEGRO CODE.

DEAR SIR,

I should have been punctual in sending you the sketch I promised of my old African Code, if some friends from London had not come in upon me last Saturday, and engaged me till noon this day; I send this pacquet by one of them, who is still here. If what I send be, as under present circumstances it must be, imperfect, you will excuse it, as being done near twelve years ago. About four years since I made an abstract of it, upon which I cannot at present lay my hands; but I hope the marginal heads will in some measure supply it.

If the African trade could be considered with regard to itself only, and as a single object, I should think the utter abolition to be, on the whole, more advisable than any scheme of regulation and reform. Rather than suffer it to continue as it is, I heartily wish it at an end. What has been lately done has been done by a popular spirit, which seldom calls for, and indeed very rarely relishes, a system made up of a great variety of parts, and which is to operate its effect in a great length of time. The people like short methods; the consequences of which they sometimes have reason to repent of. Abolition is but a single act. To prove the nature of the trade, and to expose it properly, required, indeed, a vast col-

lection of materials, which have been laboriously collected, and compiled with great judgment. It required also much perseverance and address to excite the spirit which has been excited without-doors, and which has carried it through. The greatest eloquence ever displayed in the House has been employed to second the efforts which have been made abroad. All this, however, leads but to one single resolve. When this was done, all was done. I speak of absolute and immediate abolition, the point which the first motions went to, and which is in effect still pressed; though in this session, according to order, it cannot take effect. A *remote* and a *gradual* abolition, though they may be connected, are not the same thing. The idea of the House seems to me, if I rightly comprehend it, that the two things are to be combined; that is to say, that the trade is gradually to decline, and to cease entirely at a determinate period. To make the abolition gradual, the regulations must operate as a strong discouragement. But it is much to be feared, that a trade continued and discouraged, and with a sentence of death passed upon it, will perpetuate much ill blood between those who struggle for the abolition, and those who contend for an effectual continuance.

At the time when I formed the plan which I have the honour to transmit to you, an abolition of the slave trade would have appeared a very chimerical project. My plan, therefore, supposes the continued existence of that commerce. Taking for my basis, that I had an incurable evil to deal with, I cast about how I should make it as small an evil as possible, and draw out of it some collateral good.

In turning the matter over in my mind at that time, and since, I never was able to consider the African trade upon a ground disconnected with the employment of negroes in the West Indies, and distinct from their condition in the plantations whereon they serve. I conceived that the true origin of the trade was not in the place it was begun at, but at the place of its final destination. I therefore was, and still am, of opinion, that the whole work ought to be taken up together; and that a gradual abolition of slavery in the West Indies ought to go hand in hand with anything which should be done with regard to its supply from the coast of Africa. I could not trust a cessation of the demand for

this supply to the mere operation of any abstract principle, (such as, that if their supply was cut off, the planters would encourage and produce an effectual population,) knowing that nothing can be more uncertain than the operation of general principles, if they are not embodied in specific regulations. I am very apprehensive that so long as the slavery continues some means for its supply will be found. If so, I am persuaded that it is better to allow the evil, in order to correct it, than by endeavouring to forbid, what we cannot be able wholly to prevent, to leave it under an illegal, and therefore an unreformed, existence. It is not, that my plan does not lead to the extinction of the slave trade; but it is through a very slow progress, the chief effect of which is to be operated in our own plantations by rendering, in a length of time, all foreign supply unnecessary. It was my wish, whilst the slavery continued, and the consequent commerce, to take such measures as to civilize the coast of Africa by the trade, which now renders it more barbarous; and to lead by degrees to a more reputable, and, possibly, a more profitable, connexion with it, than we maintain at present.

I am sure that you will consider, as a mark of my confidence in yours and Mr. Pitt's honour and generosity, that I venture to put into your hands a scheme composed of many and intricate combinations, without a full explanatory preface, or any attendant notes, to point out the principles upon which I proceeded in every regulation, which I have proposed towards the civilization and gradual manumission of negroes in the two hemispheres. I confess, I trust infinitely more (according to the sound principles of those who ever have at any time meliorated the state of mankind) to the effect and influence of religion, than to all the rest of the regulations put together.

Whenever, in my proposed reformation, we take our *point of departure* from a state of slavery, we must precede the donation of freedom by disposing the minds of the objects to a disposition to receive it without danger to themselves or to us. The process of bringing *free* savages to order and civilization is very different. When a state of slavery is that upon which we are to work, the very means which lead to liberty must partake of compulsion. The minds of men being crippled with that restraint can do nothing for themselves; everything must be done for them. The regu-

lations can owe little to consent. Everything must be the creature of power. Hence it is, that regulations must be multiplied; particularly as you have two parties to deal with. The planter you must at once restrain and support; and you must control, at the same time that you ease, the servant. This necessarily makes the work a matter of care, labour, and expense. It becomes in its nature complex. But I think neither the object impracticable nor the expense intolerable; and I am fully convinced that the cause of humanity would be far more benefited by the continuance of the trade and servitude, regulated and reformed, than by the total destruction of both or either. What I propose, however, is but a beginning of a course of measures, which an experience of the effects of the evil and the reform will enable the legislature hereafter to supply and correct.

I need not observe to you, that the forms are often neglected, penalties not provided, &c. &c. &c. But all this is merely mechanical, and what a couple of days' application would set to rights.

I have seen what has been done by the West Indian assemblies. It is arrant trifling. They have done little; and what they have done is good for nothing; for it is totally destitute of an *executory* principle. This is the point to which I have applied my whole diligence. It is easy enough to say what shall be done:—to cause it to be done,—*Hic labor, hoc opus.*

I ought not to apologize for letting this scheme lie beyond the period of the *Horatian* keeping—I ought much more to entreat an excuse for producing it now. Its whole value (if it has any) is the coherence and mutual dependency of parts in the scheme; separately they can be of little or no use.

I have the honour to be, with very great respect and regard,

Dear Sir,

Your most faithful and obedient humble servant,

EDMUND BURKE.

Beaconsfield,
Easter-Monday night, 1792.

SKETCH OF THE NEGRO CODE.

THIS constitution consists of four principal members.

I. The rules for qualifying a ship for the African trade

II. The mode of carrying on the trade upon the coast of Africa, which includes a plan for introducing civilization in that part of the world.

III. What is to be observed from the time of shipping negroes to the sale in the West India islands.

IV. The regulations relative to the state and condition of slaves in the West Indies, their manumission, &c.

Preamble.

WHEREAS it is expedient, and conformable to the principles of true religion and morality, and to the rules of sound policy, to put an end to all traffic in the persons of men, and to the detention of their said persons in a state of slavery, as soon as the same may be effected without producing great inconveniences in the sudden change of practices of such long standing; and, during the time of the continuance of the said practices, it is desirable and expedient, by proper regulations, to lessen the inconveniences and evils attendant on the said traffic and state of servitude, until both shall be gradually done away:

And whereas the objects of the said trade, and consequential servitude, and the grievances resulting therefrom, come under the principal heads following, the regulations ought thereto to be severally applied; that is to say, that provision should be made by the said regulations,

1st, For duly qualifying ships for the said traffic;

2nd, For the mode and conditions of permitting the said trade to be carried on upon the coast of Africa;

3rd, For the treatment of the negroes in their passage to the West India islands;

4th, For the government of the negroes which are or shall be employed in his Majesty's colonies and plantations in the West Indies:

Ships to be registered.

Be it therefore enacted, that every ship or trading vessel which is intended for the negro trade, with the name of the owner or owners thereof, shall be entered and registered as ships trading to the West Indies are by law to be registered, with the further provisions following:

Measured and surveyed.

1. The said entry and register shall contain an account of the greatest number of negroes, of all descriptions, which are proposed to be taken into the said ship or trading vessel; and the said ship, before she is permitted to be entered outwards, shall be surveyed by a

ship-carpenter to be appointed by the collector of the port from which the said vessel is to depart, and by a surgeon, also appointed by the collector, who hath been conversant in the service of the said trade, but not at the time actually engaged or covenanted therein; and the said carpenter and surgeon shall report to the collector, or, in his absence, to the next principal officer of the port, upon oath, (which oath the said collector or principal officer is hereby empowered to administer,) her measurement, and what she contains in builder's tonnage, and that she has feet of grated port-holes between the decks, and that she is otherwise fitly found as a good transport-vessel.

Number of slaves limited. 2. And be it enacted, that no ship employed in the said trade shall upon any pretence take in more negroes than one grown man or woman for one ton and half of builder's tonnage, nor more than one boy or girl for one ton.

Provisions. 3. That the said ship or other vessel shall lay in, in proportion to the ship's company of the said vessel, and the number of negroes registered, a full and sufficient store of sound provision, so as to be secure against all probable delays and accidents; namely, salted beef, pork, salt-fish, butter, cheese, biscuit, flour, rice, oatmeal, and white peas; but no horse beans, or other inferior provisions; and the said ship shall be properly provided with water-casks or jars, in proportion to the intended number of the said negroes; and the said ship shall be also provided with a proper and sufficient stock of coals or fire-wood.

Stores. 4. And every ship, entered as aforesaid, shall take out a coarse shirt, and a pair of trowsers, or petticoat, for each negro intended to be taken aboard; as also a mat, or coarse mattress, or hammock, for the use of the said negroes.

The proportions of provision, fuel, and clothing, to be regulated by the table annexed to this act.

Certificate thereof. 5. And be it enacted, that no ship shall be permitted to proceed on the said voyage or adventure, until the searcher of the port, from whence the said vessel shall sail, or such person as he shall appoint to act for him, shall report to the collector that he hath inspected the said stores, and that the ship is accommodated and provided in the manner hereby directed.

6. And be it enacted, that no guns be exported to the coast of Africa, in the said or any other trade, unless the same be duly marked with the maker's name on the barrels before they are put into the stocks, and vouched by an inspector in the place where the same are made to be without fraud, and sufficient and merchantable arms. Guns for trade to be inspected.

7. And be it enacted, that before any ship as aforesaid shall proceed on her voyage, the owner or owners, or an attorney by them named, if the owners are more than two, and the master, shall severally give bond, the owners by themselves, the master for himself, that the said master shall duly conform himself in all things to the regulations in this act contained, so far as the same regards his part in executing and conforming to the same. Owners and masters to enter into bonds.

II. And whereas, in providing for the second object of this act, that is to say, for the trade on the coast of Africa, it is first prudent not only to provide against the manifold abuses to which a trade of that nature is liable, but that the same may be accompanied, as far as it is possible, with such advantages to the natives as may tend to the civilizing them, and enabling them to enrich themselves by means more desirable, and to carry on hereafter a trade more advantageous and honourable to all parties:

And whereas religion, order, morality, and virtue are the elemental principles, and the knowledge of letters, arts, and handicraft trades the chief means of such civilization and improvement; for the better attainment of the said good purposes,

1. Be it hereby enacted, that the coast of Africa, on which the said trade for negoes may be carried on, shall be and is hereby divided into marts or staples as hereafter follows [here name the marts]. And be it enacted, that it shall not be lawful for the master of any ship to purchase any negro or negroes but at one of the said marts or staples. Marts to be established on the coast.

2. That the directors of the African company shall appoint, where not already appointed, a governor, with three counsellors, at each of the said marts, with a salary of ——— to the governor, and of ——— to each of the said counsellors. The said governor Governors and counsellors.

or in his absence or illness the senior counsellor, shall and is hereby empowered to act as a justice of the peace, and they, or either of them, are authorized, ordered, and directed, to provide for the peace of the settlement, and the good regulation of their station and stations severally, according to the rules of justice, to the directions of this act, and the instructions they shall receive from time to time from the said African company: and the said African company is hereby authorized to prepare instructions, with the assent of the lords of his Majesty's privy council, which shall be binding in all things not contrary to this act, or to the laws of England, on the said governors and counsellors, and every of them, and on all persons acting in commission with them under this act, and on all persons residing within the jurisdiction of the magistrates of the said mart.

Ships of war stationed. 3. And be it enacted, that the lord high admiral, or commissioners for executing his office, shall appoint one or more, as they shall see convenient, of his Majesty's ships or sloops of war, under the command severally of a post captain, or master and commander, to each mart, as a naval station.

Inspectors appointed. 4. And be it enacted, that the lord high treasurer, or the commissioners for executing his office, shall name two inspectors of the said trade at every mart, who shall provide for the execution of this act, according to the direction thereof, so far as shall relate to them; and it is hereby provided and enacted, that as cases of sudden emergency may arise, the said governor, or first counsellor, and the first commander of his Majesty's ship or ships on the said station, and the said inspectors, or the majority of them, the governor having a double or casting vote, shall have power and authority to make such occasional rules and orders relating to the said trade as shall not be contrary to the instructions of the African company, and which shall be valid until the same are revoked by the said African company.

Lands may be purchased. 5. That the said African company is hereby authorized to purchase, if the same may conveniently be done, with the consent of the privy council, any lands adjoining to the fort or principal mart aforesaid, not exceeding ——— acres, and to make allotments of the same. No allotment to one person to exceed (on pain of forfeiture) ——— acres.

6. That the African company shall, at each fort, or mart, cause to be erected, in a convenient place, and at a moderate cost, the estimate of which shall be approved by the treasury, one church, and one school-house, and one hospital; and shall appoint one principal chaplain, with a curate or assistant in holy orders, both of whom shall be recommended by the lord bishop of London; and the said chaplain, or his assistant, shall perform divine service, and administer the sacraments, according to the usage of the Church of England, or to such mode, not contrary thereto, as to the said bishop shall seem more suitable to the circumstances of the people. And the said principal chaplain shall be the third member in the council, and shall be entitled to receive from the directors of the said African company a salary of ———, and his assistant a salary of ———, and he shall have power to appoint one sober and discreet person, white or black, to be his clerk and catechist at a salary of ———.

Churches and school-houses and hospital to be erected.

Chaplain and assistant.

Clerk and catechist.

7. And be it enacted, that the African company shall appoint one sufficient schoolmaster, who shall be approved by the bishop of London, and who shall be capable of teaching writing, arithmetic, surveying, and mensuration, at a salary of ———. And the said African company is hereby authorized to provide, for each settlement, a carpenter and blacksmith, with such encouragement as to them shall seem expedient; who shall take each two apprentices from amongst the natives, to instruct them in the several trades; the African company allowing them, as a fee for each apprentice, ———. And the said African company shall appoint one surgeon, and one surgeon's mate, who are to be approved on examination at Surgeons' Hall, to each fort or mart, with a salary of ——— for the surgeon, and for his mate ———, and the said surgeon shall take one native apprentice, at a fee to be settled by the African company.

Schoolmaster.

Carpenter and blacksmith.

Native apprentices.

Surgeon and mate.

Native apprentice.

8. And be it enacted, that the said catechist, schoolmaster, surgeon, and surgeon's mate, as well as the tradesmen in the company's service, shall be obedient to the orders they shall from time to time receive

How removeable.

from the governor and council of each fort; and if they, or any of them, or any other person, in whatever station, shall appear, on complaint and proof to the majority of the commissioners, to lead a disorderly and debauched life, or use any profane or impious discourses, to the danger of defeating the purposes of this institution, and to the scandal of the natives who are to be led, by all due means, into a respect for our holy religion, and a desire of partaking of the benefits thereof, they are authorized and directed to suspend the said person from his office, or the exercise of his trade, and to send him to England (but without any hard confinement, except in case of resistance) with a complaint, with inquiry and proofs adjoined, to the African company.

9. And be it enacted, that the bishop of London for the time being shall have full authority to remove the said chaplain for such causes as to him shall seem reasonable.

No public officer to be concerned in the negro trade.

10. That no governor, counsellor, inspector, chaplain, surgeon, or schoolmaster, shall be concerned, or have any share, directly or indirectly, in the negro trade, on pain of ————.

Journals and letter-books to be kept and transmitted.

11. Be it enacted, that the said governor and council shall keep a journal of all their proceedings, and a book, in which copies of all their correspondence shall be entered, and they shall transmit copies of the said journals and letter-book, and their books of accounts, to the African company, who, within ——— of their receipt thereof, shall communicate the same to one of his Majesty's principal secretaries of state.

Chaplain to report to the bishop of London.

12. And be it enacted, that the said chaplain, or principal minister, shall correspond with the bishop of London, and faithfully and diligently transmit to him an account of whatever hath been done for the advancement of religion, morality, and learning, amongst the natives.

Negroes to be attested before sale.

13. And be it enacted, that no negro shall be conclusively sold, until he shall be attested by the two inspectors and chaplain; or, in case of the illness of any of them, by one inspector, and the governor, or one of the council; who are hereby authorized and directed, by the best means in their power, to examine into the circumstances and condition of the persons exposed to sale

14. And, for the better direction of the said inspectors, no persons are to be sold who, to the best judgment of the said inspectors, shall be above thirty-five years of age, or who shall appear, on examination, stolen or carried away by the dealers by surprise; nor any person, who is able to read in the Arabian or any other book; nor any woman who shall appear to be advanced three months in pregnancy; nor any person distorted or feeble, unless the said persons are consenting to such sale; or any person afflicted with a grievous or contagious distemper. But if any person so offered is only lightly disordered, the said person may be sold; but must be kept in the hospital of the mart, and shall not be shipped until completely cured. Causes for rejection.

15. Be it enacted, that no black or European factor or trader into the interior country, or on the coast, (the masters of English ships only excepted, for whose good conduct provision is otherwise herein made,) shall be permitted to buy or sell in any of the said marts, unless he be approved by the governor of the mart in which he is to deal, or, in his absence or disability, by the senior counsellor for the time being, and obtaining a licence from such governor or counsellor; and the said traders and factors shall, severally or jointly, as they shall be concerned, before they shall obtain the said licence, be bound in a recognizance, with such surety for his or their good behaviour as to the said governor shall seem the best that can be obtained. Traders to be licensed by the governors.

16. Be it enacted, that the said governor, or other authority aforesaid, shall examine, as by duty of office, into the conduct of all such traders and factors, and shall receive and publicly hear (with the assistance of the council and inspectors aforesaid, and of the commodore, captain, or other principal commander of one of his Majesty's ships on the said station, or as many of the same as can be assembled, two whereof, with the governor, are hereby enabled to act) all complaints against them, or any of them; and if any black or white trader or factor, (other than in this act excepted,) either on inquisition of office, or on complaint, shall be convicted by a majority of the said commissioners present of stealing or taking by surprise any person or persons whatsoever, whether free, or the slaves of others, without the consent of their masters; Offences, how to be tried and punished.

or of wilfully and maliciously killing or maiming any person; or of any cruelty (necessary restraint only excepted); or of firing houses, or destroying goods; the said trader or factor shall be deemed to have forfeited his recognizance, and his surety to have forfeited his; and the said trader or factor, so convicted, shall be for ever disabled from dealing in any of the said marts, unless the offence shall not be that of murder, maiming, arson, or stealing or surprising the person, and shall appear to the commissioners aforesaid to merit only, besides the penalty of his bond, a suspension for one year: and the said trader or factor, so convicted of murder, maiming, arson, stealing or surprising the person, shall, if a native, be delivered over to the prince to whom he belongs, to execute further justice on him. But it is hereby provided and enacted, that if any European shall be convicted of any of the said offences, he shall be sent to Europe, together with the evidence against him; and, on the warrant of the said commissioners, the keeper of any of his Majesty's jails in London, Bristol, Liverpool, or Glasgow, shall receive him, until he be delivered according to due course of law, as if the said offences had been committed within the cities and towns aforesaid.

Negroes exposed to sale contrary to the provisions of this act, how to be dealt with.

17. Be it further enacted, that if the said governor, &c. shall be satisfied, that any person or persons are exposed to sale who have been stolen or surprised as aforesaid, or are not within the qualifications of sale in this act described, they are hereby authorized and required, if it can be done, to send the persons so exposed to sale to their original habitation or settlement, in the manner they shall deem best for their security, (the reasonable charges whereof shall be allowed to the said governor by the African company,) unless the said persons choose to sell themselves; and then, and in that case, their value in money and goods, at their pleasure, shall be secured to them, and be applicable to their use, without any dominion over the same of any purchaser, or of any master, to whom they may in any colony or plantation be sold, and which shall always be in some of his master's colonies and plantations only. And the master of the ship, in which such person shall embark, shall give bond for the faithful execution of his part of the trust at the island where he shall break bulk.

18. Be it further enacted, that besides the hospitals on shore,

one or more hospital-ships shall be employed at each of the said chief marts, wherein slaves taken ill in the trading ships shall be accommodated until they shall be cured; and then the owner may reclaim, and shall receive them, paying the charges, which shall be settled by regulation to be made by the authority in this act enabled to provide such regulations.

III. And whereas it is necessary that regulations be made to prevent abuses in the passage from Africa to the West Indies;

Slave-ships to be examined on the coast.

1. Be it further enacted, that the commander or lieutenant of the king's ship on each station shall have authority, as often as he shall see occasion, attended with one other of his officers, and his surgeon or mate, to enter into and inspect every trading ship, in order to provide for the due execution of this act, and of any ordinances made in virtue thereof and conformable thereto by the authorities herein constituted and appointed: and the said officer and officers are hereby required to examine every trading ship before she sails, and to stop the sailing of the said ship for the breach of the said rules and ordinances, until the governor in council shall order and direct otherwise; and the master of the said ship shall not presume, under the penalty of ——, to be recovered in the courts of the West Indies, to sail without a certificate from the commander aforesaid, and one of the inspectors in this act appointed, that the vessel is provided with stores and other accommodation sufficient for her voyage, and has not a greater number of slaves on board than by the provisions of this act is allowed.

Governor to give special instructions.

2. And be it enacted, that the governor and council, with the assistance of the said naval commander, shall have power to give such special written instructions, for the health, discipline, and care of the said slaves, during their passage, as to them shall seem good.

Presents and musical instruments to be provided.

2. And be it further enacted, that each slave, at entering the said ship, is to receive some present, not exceeding in value ——, to be provided according to the instructions aforesaid; and musical instruments, according to the fashion of the country, are to be provided.

Table of allowances.

4. And be it further enacted, that the negroes on board the transports, and the seamen who navigate the same, are to receive their daily allowance, according to the table hereunto annexed, together with a certain

quantity of spirits to be mixed with their water. And it is enacted, that the table is to be fixed, and continue for one week after sailing, in some conspicuous part of the said ship, for the seamen's inspection of the same.

Negro superintendents to be appointed.

5. And be it enacted, that the captain of each trading vessel shall be enabled, and is required, to divide the slaves in his ship into crews of not less than ten nor more than twenty persons each, and to appoint one negro man to have such authority severally over each crew, as according to his judgment, with the advice of the mate and surgeon, he and they shall see good to commit to them, and to allow to each of them some compensation, in extraordinary diet and presents, not exceeding [ten shillings].

Communication with female slaves, how punished.

6. And be it enacted, that any European officer or seaman, having unlawful communication with any woman slave, shall, if an officer, pay five pounds to the use of the said woman, on landing her from the said ship, to be stopped out of his wages; or, if a seaman, forty shillings; the said penalties to be recovered on the testimony of the woman so abused, and one other.

Premium to commanders of slave ships.

7. And be it enacted, that all and every commander of a vessel or vessels employed in slave trade, having received certificates from the port of the outfit, and from the proper officers in Africa and the West Indies, of their having conformed to the regulations of this act, and of their not having lost more than one in thirty of their slaves by death, shall be entitled to a bounty or premium of [ten pounds].

IV. And whereas the condition of persons in a state of slavery is such, that they are utterly unable to take advantage of any remedy which the laws may provide for their protection, and the amendment of their condition, and have not the proper means of pursuing any process for the same, but are and must be under guardianship: and whereas it is not fitting that they should be under the sole guardianship of their masters, or their attorney and overseers, to whom their grievances, whenever they suffer any, must ordinarily be owing;

Attorney-general to be protector of negroes.

1. Be it therefore enacted, that his Majesty's attorney-general for the time being successively shall, by his office, exercise the trust and employment of protector of negroes within the island,

in which he is or shall be attorney-general to his Majesty, his heirs and successors: and that the said attorney-general, protector of negroes, is hereby authorized to hear any complaint on the part of any negro or negroes, and inquire into the same, or to institute an inquiry *ex officio* into any abuses, and to call before him and examine witnesses upon oath, relative to the subject matter of the said official inquiry or complaint; and it is hereby enacted and declared, that the said attorney-general, protector of negroes, is hereby authorized and empowered, at his discretion, to file an information *ex officio* for any offences committed against the provisions of this act, or for any misdemeanours or wrongs against the said negroes, or any of them.

To inquire and file informations *ex officio*.

2. And it is further enacted, that in all trials of such informations the said protector of negroes may and is hereby authorized to challenge, peremptorily, a number not exceeding ——— of the jury, who shall be impanelled to try the charge in the said information contained.

Power to challenge jurors.

3. And be it enacted, that the said attorney-general, protector of negroes, shall appoint inspectors, not exceeding the number of ———, at his discretion; and the said inspectors shall be placed in convenient districts in each island severally, or shall twice in the year make a circuit in the same, according to the direction which they shall receive from the protector of negroes aforesaid; and the inspectors shall, and they are hereby required, twice in the year, to report in writing to the protector aforesaid the state and condition of the negroes in their districts, or on their circuit severally, the number, sex, age, and occupation of the said negroes on each plantation; and the overseer, or chief manager on each plantation, is hereby required to furnish an account thereof, within [ten days] after the demand of the said inspectors, and to permit the inspector or inspectors aforesaid to examine into the same; and the said inspectors shall set forth, in the said report, the distempers to which the negroes are most liable in the several parts of the island.

To appoint inspectors of districts,

who are to report to him twice in the year the number and condition of the slaves.

4. And be it enacted, that the said protector of negroes, by and with the consent of the governor and chief judge of each island, shall form instructions, by which the said inspectors shall discharge their

Instructions to be formed for the inspectors.

trust in the manner the least capable of exciting any unreasonable hopes in the said negroes, or of weakening the proper authority of the overseer, and shall transmit them to one of his Majesty's principal secretaries of state; and when sent back with his approbation, the same shall become the rule for the conduct of the said inspectors.

Registry.

5. And be it enacted, that the said attorney-general, protector of negroes, shall appoint an office for registering all proceedings relative to the duty of his place, as protector of negroes, and shall appoint his chief clerk to be registrar, with a salary not exceeding ———.

Ports where negroes are to be landed; vessels to be inspected.

6. And be it enacted, that no negroes shall be landed for sale in any but the ports following; that is to say, ———; and the collector of each of the said ports severally shall, within ——— days after the arrival of any ship transporting negroes, report the same to the protector of negroes, or to one of his inspectors; and the said protector is hereby authorized and required to examine, or cause to be examined by one of his inspectors, with the assistance of the said collector, or his deputy, and a surgeon to be called in on the occasion, the state of the said ship and negroes; and upon what shall appear to them, the said protector of negroes and the said collector and surgeon, to be a sufficient proof, either as arising from their own inspection, or sufficient information on a summary process, of any contravention of this act, or cruelty to the negroes, or other malversation of the said captain, or any of his officers, the said protector shall impose a fine on him or them, not exceeding ———; which shall not, however, weaken or invalidate any penalty growing from the bond of the said master or his owners. And it is hereby provided, that if the said master, or any of his officers, shall find himself aggrieved by the said fine, he may, within ——— days, appeal to the chief judge, if the court shall be sitting, or to the governor, who shall and are required to hear the said parties, and on hearing are to annul or confirm the same.

Masters or officers offending, to be fined.

Rates respecting the sale of negroes.

7. And be it enacted, that no sale of negroes shall be made but in the presence of an inspector, and all negroes shall be sold severally, or in known and ascertained lots, and not otherwise; and a paper containing the state and description of each negro severally

sold, and of each lot, shall be taken and registered in the office aforesaid; and if on inspection or information it shall be found that any negroes shall have, in the same ship, or any other at the same time examined, a wife, a husband, a brother, sister, or child,—the person or persons so related, shall not be sold separately at that or any future sale.

Every island to be divided into districts.

8. And be it enacted, that each and every of his Majesty's islands and plantations, in which negroes are used in cultivation, shall be, by the governor and the protector of negroes for the time being, divided into districts, allowing as much as convenience will admit to the present division into parishes, and subdividing them, where necessary, into districts, according to the number of negroes. And the said governor and protector of negroes shall cause in each district a church to be built in a convenient place, and a cemetery annexed, and a house for the residence of a clergyman, with ——— acres of land annexed; and they are hereby authorized to treat for the necessary ground with the proprietor, who is hereby obliged to sell and dispose of the same to the said use; and in case of dispute concerning the value, the same to be settled by a jury as in like cases is accustomed.

A church to be built in each.

Appointment of a priest and clerk.

9. And be it enacted, that in each of the said districts shall be established a presbyter of the Church of England, as by law established, who shall appoint under him one clerk, who shall be a free negro, when such properly qualified can be found, (otherwise a white man,) with a salary, in each case, of ———; and the said minister and clerk, both or one, shall instruct the said negroes in the Church catechism, or such other as shall be provided by the authority in this act named; and the said minister shall baptize, as he shall think fit, all negroes not baptized, and not belonging to the dissenters from the Church of England.

Owner to deliver a list of negroes to the minister, and to cause them to attend divine service.

10. And the principal overseer of each plantation is hereby required to deliver annually unto the minister a list of all the negroes upon his plantation, distinguishing their sex and age, and shall, under a penalty of ———, cause all the negroes under his care, above the age of ——— years, to attend divine service once on every Sunday, except in case of sickness, infirmity, or other necessary cause, to be given at

the time; and shall, by himself or one of those who are under him, provide for the orderly behaviour of the negroes under him, and cause them to return to his plantation when divine service, or administration of sacraments, or catechism, is ended.

Minister to direct punishment for disorderly conduct.

11. And be it enacted, that the minister shall have power to punish any negro for disorderly conduct during divine service, by a punishment not exceeding [ten] blows, to be given in one day, and for one offence, which the overseer, or his under agent or agents, is hereby directed, according to the orders of the said ministers, effectually to inflict, whenever the same shall be ordered.

Spirituous liquors not to be sold.

12. And be it enacted, that no spirituous liquors of any kind shall be sold, except in towns, within —— miles distant of any church, nor within any district during divine service, and an hour preceding, and an hour following, the same; and the minister of each parish shall and is hereby authorized to act as a justice of the peace in enforcing the said regulation.

Register of births, burials, and marriages.

13. And be it enacted, that every minister shall keep a register of births, burials, and marriages of all negroes and mulattoes in his district.

Synod to assemble annually, and to form regulations.

14. And be it enacted, that the ministers of the several districts shall meet annually, on the ——— day of ———, in a synod of the island, to which they belong; and the said synod shall have for its president such person as the bishop of London shall appoint for his commissary; and the said synod or general assembly is hereby authorized, by a majority of voices, to make regulations, which regulations shall be transmitted by the said president or commissary to the bishop of London; and when returned by the bishop of London approved of, then, and not before, the said regulations shall be held in force to bind the said clergy, their assistants, clerks, and schoolmasters only, and no other persons.

And to report to the bishop of London.

15. And be it enacted, that the said president shall collect matter in the said assembly, and shall make a report of the state of religion and morals in the several parishes from whence the synod is deputed, and shall transmit the same, once in the year, in duplicate, through the governor and protector of negroes, to the bishop of London.

16. And be it enacted and declared, that the bishop of London for the time being shall be patron to all and every the said cures in this act directed, and the said bishop is hereby required to provide for the due filling thereof, and is to receive from the fund in this act provided, for the due execution of this act, a sum not exceeding ——— for each of the said ministers, for his outfit and passage.

Bishop of London to be patron of the cures;

17. And be it enacted, that on misbehaviour and on complaint from the said synod, and on hearing the party accused in a plain and summary manner, it shall and may be lawful for the bishop of London to suspend or to remove any minister from his cure, as his said offences shall appear to merit.

and to have power of suspending and removing ministers.

18. And be it enacted, that for every two districts a school shall be established for young negroes to be taught three days in the week, and to be detained from their owner four hours in each day: the number not to be more or fewer than twenty males in each district, who shall be chosen, and vacancies filled, by the minister of the district; and the said minister shall pay to the owner of the said boy, and shall be allowed the same in his accounts at the synod, to the age of twelve years old, threepence by the day; and for every boy, from twelve years old to fifteen, five-pence by the day.

Schools for young negroes.

19. And it is enacted, that if the president of the synod aforesaid shall certify to the protector of negroes, that any boys in the said schools (provided, that the number in no one year shall exceed one in the island of Jamaica, and one in two years in the islands of Barbadoes, Antigua, and Grenada, and one in four years in any of the other islands) do show a remarkable aptitude for learning, the said protector is hereby authorized and directed to purchase the said boy at the best rate, at which boys of that age and strength have been sold within the year; and the said negro so purchased shall be under the entire guardianship of the said protector of negroes, who shall send him to the bishop of London, for his further education in England, and may charge in his accounts for the expense of transporting him to England: and the bishop of London shall provide for the education of such of the said negroes as he shall think proper subjects, until the age of twenty-four years, and shall order

Extraordinary abilities to be encouraged.

those, who shall fall short of expectation after one year, to be bound apprentice to some handicraft trade; and when his apprenticeship is finished, the lord mayor of London is hereby authorized and directed to receive the said negro from his master, and to transmit him to the island from which he came in the West Indies, to be there as a free negro; subject, however, to the direction of the protector of negroes, relatively to his behaviour and employment.

Negroes of dissenters;

20. And it is hereby enacted and provided, that any planter or owner of negroes, not being of the Church of England, and not choosing to send his negroes to attend divine service in manner by this act directed, shall give, jointly or severally, as the case shall require, security to the protector of negroes, that a competent minister of some Christian church or congregation shall be provided for the due instruction of the negroes, and for their performing divine service according to the description of the religion of the master or masters, in some church or house thereto allotted, in the manner and with the regulations in this act prescribed with regard to the exercise of religion according to the Church of England.

their marriages, &c. to be registered.

Provided always, that the marriages of the said negroes belonging to dissenters shall be celebrated only in the church of the said district, and that a register of the births shall be transmitted to the minister of the said district.

Regulations concerning marriage.

21. And whereas a state of matrimony, and the government of a family, is a principal means of forming men to a fitness for freedom, and to become good citizens; Be it enacted, that all negro men and women, above eighteen years of age for the man, and sixteen for the woman, who have cohabited together for twelve months or upwards, or shall cohabit for the same time and have a child or children, shall be deemed to all intents and purposes to be married; and either of the parties is authorized to require of the ministers of the district to be married in the face of the church.

Concerning the same.

22. And be it enacted, that from and after the —— of —— all negro men in a healthy condition, and so reported to be, in case the same is denied, by a surgeon and by an inspector of negroes, and being twenty-one years old, or upwards, until fifty, and not being before married,

shall, on requisition of the inspectors, be provided by their masters or overseers with a woman not having children living, and not exceeding the age of the man; nor in any case exceeding the age of twenty-five years; and such person shall be married publicly in the face of the church.

Concerning the same.

23. And be it enacted, that if any negro shall refuse a competent marriage tendered to him, and shall not demand another specifically, such as it may be in his master's power to provide, the master or overseer shall be authorized to constrain him by an increase of work, or a lessening of allowance.

Adultery, &c., how to be punished.

24. And be it enacted, that the minister in each district shall have, with the assent of the inspector, full power and authority to punish all acts of adultery, unlawful concubinage, and fornication, amongst negroes, on hearing and a summary process, by ordering a number of blows, not exceeding ——— for each offence; and if any white person shall be proved, on information in the supreme court, to be exhibited by the protector of negroes, to have committed adultery with any negro woman, or to have corrupted any negro woman under sixteen years of age, he shall be fined in the sum of ———, and shall be for ever disabled from serving the office of overseer of negroes or being attorney to any plantation.

Concerning marriage.

25. And be it enacted, that no slaves shall be compelled to do any work for their masters for [three] days after their marriage.

Concerning pregnant women.

26. And be it enacted, that no woman shall be obliged to field-work, or any other laborious work, for one month before her delivery, or for six weeks afterwards.

Separation of husband and wife, and children, to be avoided.

27. And be it enacted, that no husband and wife shall be sold separately if originally belonging to the same master, nor shall any children, under sixteen, be sold separately from their parents, or one parent, if one be living.

Concerning the same.

28. And be it enacted, that if a husband and wife, which before their intermarriage belonged to different owners, shall be sold, they shall not be sold at such a distance as to prevent mutual help and cohabitation; and of this distance the minister shall judge, and his certificate of

the inconvenient distance shall be valid, so as to make such sale unlawful, and to render the same null and void.

Negroes not to work on Saturday afternoon or Sunday.

29. And be it enacted, that no negro shall be compelled to work for his owner at field-work, or any service relative to a plantation, or to work at any handicraft trade, from eleven o'clock on Saturday forenoon until the usual working hour on Monday morning.

Other cases of exemption from labour.

30. And whereas habits of industry and sobriety, and the means of acquiring and preserving property, are proper and reasonable preparatives to freedom, and will secure against the abuse of the same; Be it enacted, that every negro man, who shall have served ten years, and is thirty years of age, and is married, and has had two children born of any marriage, shall obtain the whole of Saturday for himself and his wife, and for his own benefit; and after thirty-seven years of age the whole of Friday for himself and his wife; provided, that in both cases the minister of the district, and the inspector of negroes, shall certify, that they know nothing against his peaceable, orderly, and industrious behaviour.

Huts and land to be appropriated.

31. And be it enacted, that the master of every plantation shall provide the materials of a good and substantial hut for each married field negro; and if his plantation shall exceed —— acres, he shall allot to the same a portion of land not less than ——: and the said hut and land shall remain and stand annexed to the said negro, for his natural life, or during his bondage; but the same shall not be alienated without the consent of the owners.

Property of negroes secured.

32. And be it enacted, that it shall not be lawful for the owner of any negro, by himself or any other, to take from him any land, house, cattle, goods, or money, acquired by the said negro, whether by purchase, donation, or testament, whether the same has been derived from the owner of the said negro, or any other.

33. And be it enacted, that if the said negro shall die possessed of any lands, goods, or chattels, and dies without leaving a wife or issue, it shall be lawful for the said negro to devise or bequeath the same by his last will: but in case the said negro shall die intestate, and leave a wife and children, the same shall be distributed amongst them, according to the

usage under the statute, commonly called the Statute of Distributions. But if the said negro shall die intestate without wife or children, then and in that case his estate shall go to the fund provided for the better execution of this act.

34. And be it enacted, that no negro, who is married, and hath resided upon any plantation for twelve months, shall be sold either privately, or by the decree of any court, but along with the plantation on which he hath resided, unless he should himself request to be separated therefrom.

Of the punishment of negroes.

35. And be it enacted, that no blows or stripes, exceeding thirteen, shall be inflicted for one offence upon any negro, without the order of one of his Majesty's justices of peace.

Of the same.

36. And it is enacted, that it shall be lawful for the protector of negroes, as often as on complaint and hearing he shall be of opinion that any negro hath been cruelly and inhumanly treated, or when it shall be made to appear to him that an overseer hath any particular malice, to order, at the desire of the suffering party, the said negro to be sold to another master.

37. And be it enacted, that, in all cases of injury to member or life, the offences against a negro shall be deemed and taken to all intents and purposes as if the same were perpetrated against any of his Majesty's subjects; and the protector of negroes, on complaint, or if he shall receive credible information thereof, shall cause an indictment to be presented for the same; and in case of suspicion of any murder of a negro, an inquest by the coroner, or officer acting as such, shall, if practicable, be held into the same.

Of the manumission of negroes.

38. And in order to a gradual manumission of slaves, as they shall seem fitted to fill the offices of freemen, Be it enacted, that every negro slave, being thirty years of age and upwards, and who has had three children born to him in lawful matrimony, and who hath received a certificate from the minister of his district, or any other Christian teacher, of his regularity in the duties of religion, and of his orderly and good behaviour, may purchase, at rates to be fixed by two justices of peace, the freedom of himself, or his wife or children, or of any of them separately, valuing the wife and children, if purchased into liberty by the father of the family, at half only of their marketable

values; provided, that the said father shall bind himself in a penalty of ———— for the good behaviour of his children.

Of the same. 39. And be it enacted, that it shall be lawful for the protector of negroes to purchase the freedom of any negro, who shall appear to him to excel in any mechanical art, or other knowledge or practice deemed liberal, and the value shall be settled by a jury.

Free negroes, how to be punished. 40. And be it enacted, that the protector of negroes shall be and is authorized and required to act as a magistrate for the coercion of all idle, disobedient, or disorderly free negroes, and he shall by office prosecute them for the offences of idleness, drunkenness, quarrelling, gaming, or vagrancy, in the supreme court, or cause them to be prosecuted before one justice of peace, as the case may require.

Of the same. 41. And be it enacted, that if any free negro hath been twice convicted for any of the said misdemeanours, and is judged by the said protector of negroes, calling to his assistance two justices of the peace, to be incorrigibly idle, dissolute, and vicious, it shall be lawful, by the order of the said protector and two justices of the peace, to sell the said free negro into slavery; the purchase-money to be paid to the person so remanded into servitude, or kept in hand by the protector and governor for the benefit of his family.

Governor to receive and transmit annual reports 42. And be it enacted, that the governor in each colony shall be assistant to the execution of this act, and shall receive the reports of the protector, and such other accounts, as he shall judge material, relative thereto, and shall transmit the same annually to one of his Majesty's principal secretaries of state.

END OF VOL. V.

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